काण्वशतपथब्राह्मणम्

Kāṇvaśatapathabrāhmaṇam

VOLUME VII



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

It is for the first time that complete critical edition of the *Śatapatha-brāhmaṇa* of the Kāṇva School of the *Śukla Yajurveda* alongwith its English translation is published. This edition has taken into account the readings available in a few more manuscripts, besides those in the published edition in Telugu script, which were not available to Prof. Caland who brought out a critical edition of its first seven Kāṇḍas. It is also the first attempt at providing a complete English translation. No doubt the texts of the *Śatapatha* of the Mādhyandina and Kāṇva School do not differ much from Kāṇḍas VIII to XVI and Prof. Eggeling's translation of the former is available. Still a fresh attempt at translating the latter portion was felt necessary as a result of detailed discussions with traditional scholars who are actively engaged in *Śrauta* sacrificial performances.

Textual Notes to substantiate the choice of particular readings; a section under the heading Vimarśa discussing certain selected topics arising out of a study of the text; an exhaustive list of contents, Brāhmaṇa-wise and Glossary of technical terms are some of the additional features of this attempt. The suggestions and guidance of traditional scholars who are experts in *Śrautayāgas* are the most important advantages of this edition.

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KĀṆVAŚATAPATHABRĀHMAṆAM

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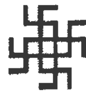
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Volume VII

Edited and Translated
by
C. R . Swaminathan



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
NEW DELHI
and
MOTILAL BANARSIDASS PUBLISHERS PVT. LTD.
DELHI

First Published : 2015

Published by
INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
Central Vista Mess, Janpath, New Delhi- 110 001

in association with
MOTILAL BANARSIDASS PUBLISHERS PVT. LTD.
41 UA Bungalow Road, Jawahar Nagar, Delhi - 110 007

ISBN: 978-81-208-3495-8 (Vol. VII)
ISBN: 978-81-208-1128-3 (Set)

Price: Rs. 1350.00/- (Vol. VII)

Typeset by
Chief Editor's Office, Kalakosa
Indira Gandhi National Centre for the Arts,
11 Mansingh Road, New Delhi-110 001

Printed in India
by RP Jain at NAB Printing Unit,
A-44, Naraina Industrial Area, Phase I, New Delhi-110028
and published by JP Jain for Motilal Banarsidass Publishers (P) Ltd,
41 U.A. Bungalow Road, Jawahar Nagar, Delhi-110007

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AŚVAMEDHA KĀṆḌA - XV

PRAVARGYA KĀṆḌA - XVI

ABBREVIATIONS

B Manuscript got from Belgaum through the good offices of Sri Pimplapure.
C Manuscript in the Calcutta Asiatic Society Library, described by Caland as codex 3.
Ca The reading adopted by Caland in his edition.
CL Calcutta manuscript described by Caland as codex 10.
Co Colebrooke's manuscript described under codex 4.
H Paper manuscript in possession of Sri Marthanda Dikshit, Hubli, Karnataka.
K Incomplete palm-leaf manuscript of Sri Kumaraswami Dikshitar, Illiippai, Tamil Nadu.
L Manuscript in the India Office Library, described by Caland as codex 9.
M Madras manuscript - Government Oriental Manuscripts Library, Madras, describe by Caland as codex 1.
MD The Mādhyandina Śatapatha Text.
Ms Manuscript.
Mss Manuscripts.
My Paper manuscripts of Oriental Institute, Mysore, described by Caland as codex 8.
N Manuscript from Nasik compared by the good offices of Sri Pimlapure.
Ne Nepal manuscript described by Caland as codex 11.
P Manuscript in the Paris Library referred to by Caland as codex 4.
P1 Paper manuscript from Poona University Library, complete.
P2 Paper manuscript from Poona University Library, incomplete.
Pa Manuscript from Pandarpur, compared through the good offices of Sri Pimlapure.
Po Oxford University Manuscript described by Caland as codex 5.
SB The Kāṇvaśatapathabrāhmaṇa.
T Palm-leaf manuscript of Saraswati Mahal Library, Tanjore, described by Caland as codex 2.
TE Printed edition of the Kāṇvaśatapath, edited by Bhagavatulu Lakshmipathi Sastri, printed at Tripurasundari press, Tenali, published by Yājñavalkya Mahājana Saṅgha in 1923 in 2 Vols.
V1 Banaras manuscript numbered by Caland as codex 6.
V2 Paper manuscript belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi.
W Manuscript from Wai, Maharashtra, compared through the good offices of Sri Pimplapure.

काण्वशतपथब्राह्मणम्
KĀṆVAŚATAPATHABRĀHMAṆAM

मध्यमकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

अयं वै यज्ञो योऽयं पवते तमेत ईप्सन्ति ये संवत्सराय दीक्षन्ते तेषां गृहपतिः प्रथमो दीक्षितेऽयं वै लोको गृहपतिरस्मिन्वै लोक इदꣳ सर्वं प्रतिष्ठितं गृहपता उ वै ससत्रिणः प्रतिष्ठिताः प्रतिष्ठायामेवैतत्प्रतिष्ठाय दीक्षन्ते॥१॥

अथ ब्रह्माणं दीक्षयति चन्द्रमा वै ब्रह्मा सोमो वै चन्द्रमाः सौम्या ओषधय ओषधीस्तदनेन लोकेन संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैतावन्तरेणान्यो दीक्षेतौषधीस्तदनेन लोकेन नाना कुर्यादुच्छोषुका ह स्युस्तस्मादेतावन्तरेणान्यो न दीक्षेत[1]॥२॥

अथोद्गातारं दीक्षयति पर्जन्यो वा उद्गाता पर्जन्यादु वै वृष्टिर्जायते वृष्टिं तदोषधिभिः संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैतावन्तरेणान्यो दीक्षेत वृष्टिं तदोषधिभिर्नाना कुर्यादवर्षुको ह स्यात्तस्मादेतावन्तरेणान्यो न दीक्षेत॥३॥

अथ होतारं दीक्षयत्यग्निर्वै होताऽधिदेवतं वागध्यात्ममन्नं वृष्टिरग्निं च तद्वाचं चान्नेन संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैतावन्तरेणान्यो दीक्षेताग्निं च तद्वाचं चान्नेन नाना कुर्यादशनायुका ह स्युस्तस्मादेतावन्तरेणान्यो न दीक्षेतैतांश्चतुरोऽध्वर्युर्दीक्षयति॥४॥

१. दीक्षते TE, My

MADHYAM KĀṆḌA

Chapter One

BRĀHMAṆA I

1. This sacrifice (*Gavām Ayanam*, a year-long *Satra*) is the same as this (wind) that blows. It is this they want to gain by entering a year-long vow (*Dīkṣā*). Out of those (priests) the *Gṛhapati* (master of the house where it is performed) is initiated first; for the *Gṛhapati* represents this terrestrial world and everything is established on this world. Others (who participate in that *Satra Yāga*) are established in the *Gṛhapati*. Thus seated on a firm foundation, they get initiated.

2. Then he (the Adhvaryu) initiates Brahmā. Now, Brahmā is the moon; the moon is Soma and the plants belong to Soma. Thus he connects the plants with this earth. So none else should be initiated between these two.

3. Next he initiates the Udgātā. The Udgātā is the cloud. Rains originate from the clouds. Thus he connects rains with the plants. So, no one should be initiated in between these two (Brahmā and Udgātā). If some one else were to be initiated between these two, the plants will be separated from the rains and there will be draught. Therefore no one else should be initiated in between these two.

4. Then he initiates the Hotā. Hotā is Agni in his divine aspect. The speech is the physical aspect and rain is food. Thus he connects both Agni and speech with food. Therefore no one else should be initiated between these two (i.e., Udgātā and Hotā). If some one else were to be initiated in between them, it will amount to separating Agni and speech (mouth) from food and there will be starvation (among the people). Hence no one else should be initiated between these two. These four (priests) are initiated by the Adhvaryu.

अथाध्वर्युं प्रतिप्रस्थाता दीक्षयति मनो वा अध्वर्युर्वाग्घोता मनश्च तद्वाचं च संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैतावन्तरेणान्यो दीक्षेत मनश्च तद्वाचं च नाना कुर्यात्प्रमायुका ह स्युस्तस्मादेतावन्तरेणान्यो न दीक्षेत॥५॥

अथ ब्रह्मणे ब्राह्मणाच्छꣳसिनं दीक्षयति तꣳ हि सोऽन्वथोद्गात्रे प्रस्तोतारं दीक्षयति तꣳ हि सोऽन्वथ होत्रे मैत्रावरुणं दीक्षयति तꣳ हि सोऽन्वेतांश्चतुरः प्रतिप्रस्थाता दीक्षयत्यथाध्वर्यवे प्रतिप्रस्थातारं नेष्टा दीक्षयति तꣳ हि सोऽन्वेतेषां वै नवानां क्लृप्ति मन्वितरे कल्पन्ते नव वै प्राणाः प्राणानेवैष्वेतद्दधाति तथा सर्वमायुर्यन्ति तथो ह न पुरायुषोऽस्माल्लोकात्प्रयन्ति॥६॥

अथ ब्रह्मणे पोतारं दीक्षयति तꣳ हि सोऽन्वथोद्गात्रे प्रतिहर्तारं दीक्षयति तꣳ हि सोऽन्वथ होत्रेऽच्छावाकं दीक्षयति तꣳ हि सोऽन्वेतांश्चतुरो नेष्टा दीक्षयत्यथाध्वर्यवे नेष्टारमुन्नेता दीक्षयति तꣳ हि सः॥७॥

अथ ब्रह्मण आग्नीध्रं दीक्षयति तꣳ हि सोऽन्वथोद्गात्रे सुब्रह्मण्यां दीक्षयति तꣳ हि सोऽन्वथ होत्रे ग्रावस्तुतं दीक्षयति तꣳ हि सोऽन्वेतांश्चतुर उन्नेता दीक्षयति॥८॥

अथोन्नेतारं स्नातको वा ब्रह्मचारी वान्यो वा दीक्षितो दीक्षयति न पूतः पावयेदिति ह्याहुः सैषानुपूर्वदीक्षा स यत्र हैवं विद्वाꣳसो दीक्षन्ते दीक्षमाणा हैव ते यज्ञं कल्पयन्ति यज्ञस्य क्लृप्तिमनु सत्रिणां योगक्षेमः कल्पते सत्रिणां योगक्षेममस्य क्लृप्तिमन्वपि तस्यार्धस्य योगक्षेमः

5. Then the Pratiprasthātā initiates the Adhvaryu. Adhvaryu is the mind and the Hotā is speech; thus he connects the mind and the speech. Therefore no one else should be initiated in between these two. If he were to initiate some body else between them, he will be separating mind and speech and that will be fatal (to the people). Therefore no one else should be initiated between them.

6. He then initiates the Brāhmaṇācchaṁsin for (helping) the Brahmā under whom he is. Then he initiates the Prastotā for (helping) the Udgātā under whom he is; after him, he initiates Maitrā-Varuṇa for (helping) the Hotā under whom he is. All these four (Adhvaryu, Brāhmaṇācchaṁsin, Prastotā and Maitrā-Varuṇa) are initiated by the Pratiprasthātā. The Neṣṭā initiates the Pratiprasthātā for (helping) the Adhvaryu, under whom he is. After fixing up these nine, others are fixed up (initiated). Because there are nine *Prāṇas* and thereby he puts the *Prāṇas* into them, so that they reach the full span of life and they do not depart from this world before attaining there full span of life.

7. He then initiates the Potā for (helping) the Brahmā, under whom he is. He then initiates the Pratihartā for (helping) theUdgātā, under whom he is. Then he initiates the Acchāvāka for (helping) the Hotā, under whom he is. These four are initiated by the Neṣṭā. Then the Unnetā initiates the Neṣṭā (helping) the Adhvaryu, under whom he is.

8. He now initiates the Āgnīdhra for (helping) the Brahmā, under whom he is. Then he initiates Subrahmaṇya for (helping) the Udgātā, under whom he is. Then he initiates the Grāvastuta for (helping) the Hotā, under whom he is. These four, the Unnetā initiates.

9. Then either a *Snātaka* (who has just completed his studentship) or *Brahmacārin* or some one else not initiated initiates the Unnetā. For they say one who is purified should not purify; this is the sequence of initiation. Knowing this (sequence) when they are initiated, even as they are initiated, they make ready for sacrifice. The readying of the sacrifice ensures the well-being and security of those who participate in the *Satra*. With the well-being and security of the *satrins* (priests) there is well-being and security in that region (where the sacrifice is organised). Out of them the Unnetā is the last to be initiated; but he is the first to emerge out of the final ablution (*Avabṛta*);

कल्पते यस्मिन्नर्धे यजन्ते तेषां वा उन्नेतोत्तमो दीक्षते प्रथमोऽवभृथादुदायतामुदैति प्राणो वा उन्नेता प्राणमेवैष्वेतदुभयतो दधाति तथा सर्वमायुर्यन्ति तथो ह न पुरायुषोऽस्माल्लोकात्प्रयन्ति सैषानुपूर्वदीक्षा स यत्र हैवं विद्वाꣳसो दीक्षेरंस्तदेव दीक्षेत॥९॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

श्रद्धाया वै देवाः दीक्षाग्निरमिमतादित्यै प्रायणीयꣳ सोमात्क्रयं विष्णोरातिथ्यमादित्यात्प्रवर्ग्यꣳस्वधाया उपसदोऽग्नीषोमाभ्यामुपवसथमस्माल्लोकात्प्रायणीयमतिरात्रं संवत्सराच्चतुर्विꣳशमहर्ब्रह्मणोऽभिप्लवं क्षत्रात्पृष्ठ्यमग्नेरभिजितमद्भ्यः स्वरसाम्न आदित्याद्विषुवन्तमुक्ताः स्वरसामान इन्द्राद्विश्वजितमुक्तौ पृष्ठ्याभिप्लवौ मित्रावरुणाभ्यां गो आयुषी विश्वेभ्यो देवेभ्यो दशरात्रं दिग्भ्यो दशरात्रिकं[1] पृष्ठ्यꣳ षडहमेभ्यो लोकेभ्यश्छन्दोमान्त्संवत्सराद्दशममहः प्रजापतेर्महाव्रतꣳ स्वर्गाल्लोकादुदयनीयमतिरात्रं तदेतत्संवत्सरस्य जन्म स यो हैवमेतत्संवत्सरस्य जन्म वेदा हास्माच्छ्रेयाञ्जायते सात्मा भवति संवत्सरो भवति संवत्सरो भूत्वा देवानप्येति ॥१॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

यद्वै दीक्षन्तेऽग्नाविष्णू एव देवते यजन्तेऽग्नाविष्णू देवते भवन्त्यग्नाविष्णवोः सायुज्यꣳ सलोकतां जयन्ति॥१॥

अथ यत्प्रायणीयेन यजन्तेऽदितिमेव देवतां यजन्तेऽदितिर्देवता भवन्त्यदितेः सायुज्यꣳ सलोकतां जयन्ति॥२॥

अथ यत्क्रयेण चरन्ति सोममेव देवतां यजन्ते सोमो देवता भवन्ति सोमस्य सायुज्यꣳ सलोकतां जयन्ति॥३॥

१. दाशरात्रिकं MD, My

for Unnetā is the vital air. Thus he (the Unnetā) infuses *Prāṇa* into all of them on both sides (in the beginning and at the end). Thus they attain full span of life and they do not depart from this world before their full life span. This is the right sequence of initiation. Thus one should get initiated, only when persons knowing thus perform the initiation. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. The gods produced (the following parts of the *Gavām Ayanam*) thus - *Dīkṣā* (initiation) from *Sraddhā* (intense faith); *Prāyaṇīya* (opening ritual) from Aditi, *Kraya* (purchase of some plant) from Soma; *Ātitthya* (honouring the guests) from Viṣṇu; *Pravargya* from Āditya, *Upasada* from *Svadhā; Upavāsa* (fasting) from Agni-Soma; *Prāyaṇīya Atirātra*(the first day of the *Gavām Ayanam* sacrifice) from this world; the *Caturviṁśa* day (*Ukthya* of that name) from the year; *Abhiplava* from brāhmin class; *Pṛṣṭhya* from the warrior class; *Abhijit* from Agni; *Svarasāman* from waters; *Viṣuvat* from Āditya; *Viśvajit* from Indra; the *Goṣṭoma* and *Āyuṣṭoma* (i.e. the Agnistoma and the *Ukthya*) from Mitrā-Varuṇa; the *Daśarātra* from Viśvedevas; the *Daśarātrīya Pṛṣthya* (*Ṣaḍaha*) from the quarters; and the *Chandoma* days from these worlds; the tenth day (*Daśaman Ahas*) from the year; the *Mahāvrata* from Prajāpati and the *Udayanīya* (culminating) *Atirātra* from the heavenly world. Thus the year (year-long *Gavām Ayanam*) was produced. Whosoever knows the origin of the year (*Gavām Ayanam*) thus becomes more glorious and comes to prossess of it, becomes one with the *Samvatsara* and becoming identified with the *Samvatsara* (*Gavām Ayanam*), reaches the Gods. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Now when they do the initiation, they are (actually) offering sacrifice to the twin deities Agnā-Viṣṇū. They themselves become the Agnā-Viṣṇū deities and attain identity with them and share the world of Agnā-Viṣṇū.

2. When they offer *Prāyaṇīya* (observe the opening sacrifice of *Atirātra*) to the deity of Aditi, they become the Aditi deity themselves and get identified with Aditi and share the world of Aditi.

3. When they proceed with the purchasing of *Soma* plant (*Soma Krayaṇa*) they worship the deity, Soma; become Soma deity themselves and get identified with that deity and share the world of Soma.

अथ यदातिथ्येन यजन्ते विष्णुमेव देवतां यजन्ते विष्णुर्देवता भवन्ति विष्णोः सायुज्यꣳ सलोकतां जयन्ति ॥४॥

अथ यत्प्रवर्ग्येण यजन्त आदित्यमेव देवतां यजन्त आदित्यो देवता भवन्त्यादित्यस्य सायुज्यꣳ सलोकतां जयन्ति॥५॥

अथ यदुपसद उपयन्त्येता एव देवता यजन्ते या एता उपसत्स्वेता देवता भवन्त्येतासां देवतानाꣳ सायुज्यꣳ सलोकतां जयन्ति॥६॥

अथ यदग्नीषोमीयेण पशुना यजन्तेऽग्नीषोमावेव देवते यजन्तेऽग्नीषोमौ देवते भवन्त्यग्नीषोमयोः सायुज्यꣳ सलोकतां जयन्ति॥७॥

अथ यत्प्रायणीयमतिरात्रमुपयन्त्यहोरात्रे एव देवते यजन्तेऽहोरात्रे देवते भवन्त्यहोरात्रयोः सायुज्यꣳ सलोकतां जयन्ति॥८॥

अथ यच्चतुर्विꣳशमहरुपयन्ति संवत्सरमेव देवतां यजन्ते संवत्सरो देवता भवन्ति संवत्सरस्य सायुज्यꣳ सलोकतां जयन्ति॥९॥

अथ यदभिप्लवꣳ षडहमुपयन्त्यर्द्धमासांश्च मासांश्च देवता यजन्तेऽर्द्धमासाश्च मासाश्च देवता भवन्त्यर्द्धमासानां च मासानां च सायुज्यꣳ सलोकतां जयन्ति॥१०॥

अथ यत्पृष्ठ्यꣳ षडहमुपयन्त्यृतूनेव देवता यजन्त ऋतवो देवता भवन्त्यृतूनाꣳ सायुज्यꣳ सलोकतां जयन्ति॥११॥

अथ यदभिजितमुपयन्त्यग्निमेव देवतां यजन्तेऽग्निर्देवता भवन्त्यग्नेः सायुज्यꣳ सलोकतां जयन्ति॥१२॥

4. When they perform the *Ātitthya* (offering to guests), they indeed worship the deity of Viṣṇu; become Viṣṇu themselves and get identified with that diety and share the world of Viṣṇu.

5. When they offer sacrifice with *Pravargya*, they offer the deity of Āditya; become Āditya deity themselves; get identified with that deity and share the world of Āditya.

6. When they proceed with the *Upasada*, they indeed offer sacrifice to those deities (who receive the oblations) of the *Upasada*; become *Upasada* deities themselves and get identified with those deities and share the world of those *Upasada* deities.

7. When they perform sacrifice with the *Paśu* for Agni-Soma, they indeed offer to the deities of Agni-Soma, become Agni-Soma deities themselves, get identified with those deities and share the world of Agni-Soma.

8. When they perform the *Prāyaṇīya Atirātra* (the opening ritual of *Gavām Ayanam*), they worship the deities of day and night; become day and night deities themselves and get identified with those deities and share the world of those deities of day and night.

9. When they proceed with the *Caturviṁśa* day, they worship the deity of the year itself and become that deity of the year themselves, get identified with that deity and share the world of the deity of the year.

10. When they perform the *Abhiplava* and *Ṣaḍaha*, they worship the deities of half-months and months and become the deities of half-months and months themselves; get identified with those deities and share the worlds of the deities of half-months and months.

11. When they proceed with the *Pṛṣṭhya-Ṣaḍaha*, they worship the deities of the seasons themselves and become the deities of the seasons; get identified with those deities and share the world of the deities of the seasons.

12. When they perform the *Abhijit*, they worship the deity of Agni itself and become the deity of Agni; get identified with that deity and share the world of deity of Agni.

अथ यत्स्वरसाम्न उपयन्त्यप एव देवता यजन्त आपो देवता भवन्त्यपाः सायुज्यः सलोकतां जयन्ति॥ १३॥

अथ यद्विषुवन्तमुपयन्त्यादित्यमेव देवतां यजन्त आदित्यो देवता भवन्त्यादित्यस्य सायुज्यः सलोकतां जयन्ति॥ १४॥

अथ यद्विश्वजितमुपयन्तीन्द्रमेव देवतां यजन्त इन्द्रो देवता भवन्तीन्द्रस्य सायुज्यः सलोकतां जयन्ति॥ १५॥

अथ यद्वो आयुषी उपयन्ति मित्रावरुणावेव देवते यजन्ते मित्रावरुणौ देवते भवन्ति मित्रावरुणयोः सायुज्यः सलोकतां जयन्ति॥ १६॥

अथ यद्दशरात्रमुपयन्ति विश्वानेव देवान्देवता[1] यजन्ते विश्वे देवा देवता भवन्ति विश्वेषां देवानाः सायुज्यः सलोकतां जयन्ति॥ १७॥

अथ यद्वाशरात्रिकं पृष्ठ्यः षडहमुपयन्ति दिश एव देवता यजन्ते दिशो देवता भवन्ति दिशाः[2] सायुज्यः सलोकतां जयन्ति॥ १८॥

अथ यच्छन्दोमानुपयन्तीमानेव लोकान्देवता यजन्त इमे लोका देवता भवन्त्येषां लोकानाः सायुज्यः सलोकतां जयन्ति॥ १९॥

अथ यद्दशममहरुपयन्ति संवत्सरमेव देवतां यजन्ते संवत्सरो देवता भवन्ति संवत्सरस्य सायुज्यः सलोकतां जयन्ति॥ २०॥

अथ यन्महाव्रतमुपयन्ति प्रजापतिमेव देवतां यजन्ते प्रजापतिर्देवता भवन्ति प्रजापतेः सायुज्यः सलोकतां जयन्ति॥ २१॥

१. देवतां TE, My
२. दिशः TE, My, P1, H

13. When they proceed with the *Svarasāmans,* they worship the deity of waters and become the deity of waters themselves; get identified with that deity and share the world of deity of waters.

14. When they perform the *Viṣuvat,* they worship the deity of Āditya itself and become the deity of Āditya; themselves get identified with that deity and share the world of deity of Āditya.

15. When they proceed with the *Viśvajit,* they offer sacrifice to the deity of Indra himself and become the deity of Indra themselves, get identified with that deity and share the world of the deity of Indra.

16. When they proceed with the *Goṣṭoma* and *Āyuṣṭoma,* they worship the twin deities of Mitrā-Varuṇa, and become the deities of Mitrā-Varuṇa themselves; get identified with those twin-deities and share the world of Mitrā-Varuṇa.

17. When they proceed with the *Daśarātra,* they worship the deities of Viśvedevās and become the deities of Viśvedevās themselves, get identified with those deities and share the world of Viśvedevās.

18. When they proceed with the *Pṛṣṭhya Ṣaḍaha* of *Daśarātra,* they worship the deities of the quarters; become deities of quarters themselves; get identified with those deities and share the world of deities of the quarters.

19. When they enter upon *Chandomas,* they worship the deities of those worlds and become the deities of those worlds themselves, get identified with the deities of those worlds, and share the world of deities of those worlds.

20. When they enter upon the tenth day (of the *Daśarātra*), they worship the deity of the year; and become the deity of the year themselves, get identified with that deity and share the world of the year.

21. When they perform the *Mahāvrata,* they worship the deity of Prajāpati, become deity of Prajāpati themselves, get identified with that deity and share the world of deity of Prajāpati.

अथ यदुदयनीयमतिरात्रमुपयन्ति संवत्सरमेव तदाप्त्वा स्वर्गे लोके प्रतितिष्ठन्ति तान्यदि पृच्छेयुः कामद्य देवतां यजध्वे का देवता स्थ कस्यां देवतायां वसथेत्यत एवैकतमां ब्रूयुर्यस्यै तु नेदिष्ठꣳ स्युरेते ह वै सति सद एते हि सतीषु देवतासु सीदन्तो यन्ति सत्रसदो हैवेतरे स यो हैवं विदुषां दीक्षितानां पापकꣳ सत्रे [३]कीर्तयेदेताभ्यस्त्वा देवताभ्य आवृश्चाम इत्येनं ब्रूयुः स पापीयान्भवति श्रेयाꣳस आत्मना॥ २२॥

स एष संवत्सरस्त्रिमहाव्रतश्चतुर्विꣳशे महाव्रतं विषुवति महाव्रतं महाव्रत एव महाव्रतं तꣳ ह स्मैतं पूर्व उपयन्ति त्रिमहाव्रतन्ते ते तेजस्विन आसुः सत्यवादिनः सꣳशितव्रता अथ य उ हैनमप्येतर्हि तथोपेयुर्यथामपात्रमुदक आसिक्ते [४]विम्रित्येदेवꣳ हैव ते विम्रित्येयुरुपर्युपयन्ति तदेषाꣳ सत्येन श्रमेण तपसा श्रद्धया यज्ञेनाहुतिभिरवरुद्धं भवति॥ २३॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

पुरुषो वै संवत्सरस्तस्य पादावेव प्रायणीयोऽतिरात्रः पादाभ्याꣳ हि प्रयन्ति तयोर्यच्छुक्लं तदह्नो रूपं यत्कृष्णं तद्रात्रेर्नखान्येवौषधिवनस्पतीनाꣳ रूपमूरू चतुर्विꣳशमहरुरोऽभिप्लवः पृष्ठं पृष्ठ्यः॥ १॥

अयमेव दक्षिणो बाहुरभिजिदिम एव दक्षिणे त्रयः प्राणाः स्वरसामानो मूर्द्धा विषुवानिम एवोत्तरे त्रयः प्राणाः स्वरसामानः॥ २॥

३. कीर्तयति एताभ्य TE, H
४. See Notes

22. When they proceed with the *Udayanīya* (the concluding *Atirātra*) then indeed, having gained the year, they get settled themselves in the world of heaven. If some one is to ask "to which deity you are offering today (in the *Udayanīya*); what deity you are becoming today and which deity's world you are sharing?" Each one of them should name that deity to whom they feel nearest in the *Satra*. Actually, they are well-seated because they are seated among good deities. Others (who do not know the above enumerated co-relation between these ritualistic items and the corresponding deities) are merely participating in the *Satra* (they don't gain identity with or share the worlds of those deities). If any one, doing the *Satra*, were to offend any of the initiated priests who know his relationship to the deities, he should be told "We will cut you off from the deities." He will become a sinner and these (priests) will be superior to him.

23. There are three *Mahāvratas* in a year; namely the *Caturviṁśa Mahāvrata*, the *Viṣuvat Mahāvrata* and the *Mahāvrata* itself. Formerly they used to conduct the *Satra* with (all) these three *Mahāvratas* and they became glorious, truth-speaking and faithful to their vow. Now-a-days if any one sitting in *Satra* were to perform (all of them), they will get dilapidated like an unbaked clay pot when filled with water. Because by doing those (all) they are over-doing. The purpose of performing all these is attainable even by truth, by toil, by austerities, by devotion, by sacrifice and by offerings. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. The year indeed is *Puruṣa* (man). The *Prāyaṇīya Atirātra* (the commencing Atirātra) is his feet; because one walks (proceeds) with the feet. That (part of the feet) which is white is the form of the day and that which is black is the form of the night. The nails (of the toes) are the forms of plants and herbs. The *Caturviṁsa* day is his thighs; the *Abhiplava* is the form of his breast and the *Pṛṣṭhya* is of his back.

2. The right hand of his is the *Abhijit*; these three *Prāṇas* (channels of vital air) on the right (right eye, right ear and right nostril) are the *Svarasāmans*, the head is the *Viṣuvat* and these three *Prāṇas* (channels of vital air) the left (the left eye, left ear and left nostril) are the *Svarasāmans*.

अयमेवोत्तरो बाहुर्विश्वजिदुक्थौ पृष्ठ्याभिप्लवौ याबवाञ्चौ प्राणौ ते गो आयुषी अङ्गानि दशरात्रो
मुखं महाव्रतꣳ हस्तावेवोदयनीयोऽतिरात्रो हस्ताभ्याꣳ ह्युद्यन्ति तयोर्यच्छुक्लं तदह्नो रूपं
यत्कृष्णं तद्रात्रेर्नखान्येव नक्षत्राणाꣳ रूपꣳ स एष संवत्सरोऽध्यात्मं प्रतिष्ठितः स यो हैवमेतꣳ
संवत्सरमध्यात्मं प्रतिष्ठितं वेद प्रतितिष्ठति प्रजया पशुभिरस्मिँल्लोकेऽमृतत्वेनामुष्मिन्॥ ३॥
इति चतुर्थं ब्राह्मणम् ॥

॥ इति प्रथमोऽध्यायः ॥

3. The right arm (of his) is indeed the *Viśvajit,* about *Pṛṣṭhya* and *Abhiplava,* we have already said (as back and breast); the two downward channels of the vital air are the *Goṣṭoma* and *Āyuṣṭoma;* the limbs are the *Daśarātra;* the face is the *Mahāvrata;* the hands are the *Udayanīya Atirātra* (concluding *Atirātra*); because it is by them (hands) one reaches up; that which is white out of them is the form of the day and that which is black is the form of the night. The nails are the forms of the *Nakṣatras.* Thus that year is established in respect of the body. Whosoever thus knows that year as established in the form of the body, gets himself well-settled with off-spring and cattle in this world and with immortality in the yonder world. (Fourth Brāhmaṇa Ends.)

(Chapter One Ends.)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

समुद्रं वा एते प्रतरन्ति ये संवत्सराय दीक्षन्ते तस्य तीर्थमेव प्रायणीयोऽतिरात्रस्तीर्थेन हि प्रस्नान्ति तद्यत्प्रायणीयमतिरात्रमुपयन्ति यथा तीर्थेन समुद्रं प्रस्नायुस्तादृक्तत्॥१॥

गाधमेव प्रतिष्ठा चतुर्विंशमहर्यथोपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्य प्रस्नान्ति प्रस्नेयोऽभिप्लवः प्रस्नेयः पृष्ठ्यः॥२॥

गाधमेव प्रतिष्ठाभिजिद्यथोपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्योत्क्रामन्त्यूरुदघ्न एव प्रथमः स्वरसामा जानुदघ्नो द्वितीयः कुल्फदघ्नस्तृतीयो द्वीपः प्रतिष्ठा विषुवान्कुल्फदघ्न एव प्रथमोऽर्वाक्सामा जानुदघ्नो द्वितीय ऊरुदघ्नस्तृतीयः॥३॥

गाधमेव प्रतिष्ठा विश्वजिद्यथोपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्य प्रस्नान्ति प्रस्नेयः पृष्ठ्यः प्रस्नेयोऽभिप्लवः प्रस्नेये गो आयुषी प्रस्नेयो दशरात्रः॥४॥

गाधमेव प्रतिष्ठा महाव्रतं यथोपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्योत्स्नान्ति तीर्थमेवोदयनीयोऽतिरात्रस्तीर्थेन ह्युत्स्नान्ति तद्यदुदयनीयमतिरात्रमुपयन्ति यथा तीर्थेन समुद्रं प्रस्नाय[१] तीर्थेनोत्स्नायुस्तादृक्तत् ॥५॥

तदाहुः कति संवत्सरस्यातिरात्राः कत्यग्निष्टोमाः कत्युक्थ्याः कति षोडशिनः कति षळहा

१. See Notes

Chapter Two

BRĀHMAṆA I

1. Those who get initiated for a year long (*Satra*) are verily crossing an ocean. The *Prāyaṇīya Atirātra* is the entry-point (path leading to the waters); because one gets into the water (to cross it) through the entry-point (flight of steps) and when they commence the *Prāyaṇīya Atirātra,* they are as if entering the ocean through the entry-point (by the steps).

2. The *Caturviṁśa* day is the shallow ford which provides with foot hold, with water upto the arm-pit or upto the neck where one can rest and enter (deep water). The *Abhiplava* is (the spot) suitable for the plunge and the *Pṛṣṭhya* (also) is the spot for swimming.

3. The *Abhijit* is the shallow ford which provides with a foot-hold with water upto the arm-pit or upto the neck from where they come out after resting a while. Or the *Svara -sāmāns,* the first is thigh-deep, the second, knee-deep and the third ankle-deep. The *Viṣuvat* is an island providing with a foot-hold. In the reverse order, the first *Svarasāman* is ankle-deep, the second, knee-deep and the third thigh-deep.

4. Then the *Viśvajit* is the shallow ford which provides with a foot-hold with water upto the arm-pit or upto the neck. Resting there a while, he enters (the deep waters again). The *Pṛṣṭhya* is (the spot) suitable for the plunge and so is the *Abhiplava,* the *Go,* the *Ayuṣ* and the *Daśarātra.*

5. The *Mahāvrata* is the shallow ford which provided with a foot-hold, with water upto the arm-pit or upto the neck. Resting there a while, he emerges out of the water. The *Udayanīya Atirātra* is the exit point (of steps). For, it is by a flight of steps that people step out (of the water). Thus, when they perform the *Udayanīya Atirātra,* it is like having entered the sea through an entry point with flight of steps, they come out through an exit point with flight of steps.

6. Now they ask - "How many *Atirātras* are there in the year; how many *Agniṣṭomas*; how many *Ukthyās*; how many *Ṣoḍaśins* and how many *Ṣaḍahās*?"

इति द्वावतिरात्रौ षट्शतमग्निष्टोमा द्वे चत्वारिꣳशे शते उक्थ्यानामिति नु य उक्थ्यान्त्स्वरसाम्न उपयन्ति॥६॥

अथ येऽग्निष्टोमान्द्वादशशतमग्निष्टोमा द्वे चतुस्त्रिꣳशे शते उक्थ्यानां द्वादश षोळशिनः षष्टिः षळहा इति नु संवत्सरस्यासिर्द्वादश वै मासाः संवत्सरस्य तेषामेतत्तेज इन्द्रियं यत्पृष्ठानि तद्यन्मासि मासि पृष्ठान्युपयन्ति मासश एव तत्संवत्सरस्य तेज आप्नुवन्त्यथ कथं त्रयोदशस्य मासस्य तेज आप्नुवन्तीत्युपरिष्टाद्विषुवतो विश्वजितꣳ सर्वपृष्ठमग्निष्टोममुपयन्त्येवमु त्रयोदशस्य मासस्य तेज आप्नुवन्त्येतद्ध स्म वै तद्विद्वानाह श्वेतकेतुरारुणेयः संवत्सराय न्वा अहं दीक्षिष्य इति तꣳह पितो पेक्ष्योवाच वेत्थ न्वायुष्मन्त्संवत्सरस्य गाधप्रतिष्ठा इति वेदेति होवाचैतद्ध तद्विद्वानुवाच॥७॥
इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

तदाहुः कस्मादुभयतो ज्योतिषोऽभिप्लवा भवन्त्यन्यतोज्योतिः पृष्ठ्य इतीमे वै लोका अभिप्लवा उभयतोज्योतिषो वा इमे लोका अग्निनेत आदित्येनामुत ऋतवः पृष्ठ्योऽन्यतोज्योतिषो वा ऋतव एष एषां ज्योतिर्य एष तपति देवचक्रे वा एते पृष्ठ्य प्रतिष्ठिते यजमानस्य पाप्मानं तृꣳहती परिप्लवते स यो हैवं विदुषां दीक्षितानां पापकꣳ सत्रे कीर्तयत्येते हास्य देवचक्रे शिरश्छिन्तो दशरात्र उद्धिः पृष्ठ्याभिप्लवौ चक्रे तदाहुर्यत्समे एव चक्रे भवतोथैते विषमा स्तोमाः कथमस्यैते समा स्तोमा उपेता भवन्तीति यदेव षडन्यान्यहानि षडन्यानि तेनेति ब्रूयात्॥१॥

There are two *Atirātras*,one hundred and six *Agniṣṭomas*, two hundred and forty *Ukthyās* - thus in the case of those who perform the *Svarasāmans* as *Ukthyās*.

7. In the case of those who perform them as *Agniṣṭomas*, there are one hundred and twelve *Agniṣṭomas*; two hundred and thirty-four *Ukthyās*, twelve *Ṣoḍaśins;* and six *Ṣaḍahas*. Thus the year is obtained. There are, of course, twelve months for the year and their vital energy and power are the *Pṛṣṭhas*. As these *Pṛṣṭhas* come month after month, they obtain the vital essence of the year monthly (in monthly instalments). "How do they obtain the vital energy of the thirteenth (inter calary) month ?" "On the day following the *Viṣuvat*, they perform the *Viśvajit Agniṣṭoma* with all the *Pṛṣṭhas* and thereby, they indeed obtain the vital energy of the thirteenth month. It is in respect of this Svetaketu, son of Āruni, knowing this once said - "Let me get initiated for one year." His father looking at him asked "O, son of long life! do you know the shallow fonds and foot-holds of the *Samvatsara* (year long sacrifice)." "I know them" he replied, because he said thus as one who knew it. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Now they ask – "How come, the *Abhiplavas* have light (*jyoti*) on both sides and the *Pṛṣṭhya* has only on one side?" The *Abhiplavas* are these worlds and these worlds have light on both sides; Agni on this side and the Sun on the other side. The *Pṛṣṭhya* being the seasons, have light on only one side. The one who burns yonder (i.e. the Sun) is their light. Verily these two divine wheels established in the *Pṛṣṭhyas* revolve, crushing the sins of the Yajamāna. If anybody, knowing this, were to announce the sin of (talk ill of) the initiated priests, their heads will be chopped off by those divine wheels. The *Daśarātra* is the seat (of the chariot) and the *Pṛṣṭhya* and *Abhiplava* are the two wheels. On this the question arises - "The wheels (usually) are of the same dimensions; but how come, these two wheels are uneven?" Their *Stomas* being dissimilar, how do they come to be performed equally so as to coincide? (It is because) there are six days of one and six days of the other (i.e. since the number of days is equal, the dissimilarity in *Stomas* does not matter).

पृष्ठ्याभिपूवौ तन्त्रे कुर्वीतेति ह स्माह पैङ्ग्यस्तयोः स्तोत्राणि च शस्त्राणि च सञ्चारयेदिति स यत्सञ्चारयति तस्मादिमे प्राणा नाना सन्त एकोतयः समानभूतिमनु सञ्चरन्त्यथ यन्न सञ्चारयेत्प्रमायुको यजमानः स्यादेष ह वै प्रमायुको योऽन्धो वा बधिरो वा नवाग्निष्टोमा मासि संपद्यन्ते नव वै प्राणाः प्राणानेवैष्वेतद्दधाति तथा सर्वमायुर्यन्ति तथो ह न पुरा-युषोऽस्माल्लोकात्प्रयन्ति ॥२॥

एकविꣳशतिरुक्थ्याः द्वादश वै मासाः संवत्सरस्य पञ्चर्तवस्त्रयो लोकास्तद्विꣳशतिरेष एवैकविꣳशो य एष तपत्येता मभिसम्पदꣳस एतया सम्पदा मासि मासि स्वर्गं लोकꣳ रोहति मासशः स्वर्गं लोकꣳ समश्नुत एकविꣳशश्च स्तोमं बृहतीं च छन्दश्चतुस्त्रिꣳशदग्निष्टोमा मासि सम्पद्यन्ते त्रयस्त्रिꣳशद्वै देवाः[1] प्रजापतिश्चतुस्त्रिꣳशः सर्वासां देवतानामाप्त्या एक उक्थ्यः षोडशिमानन्नं वा उक्थ्यो वीर्यꣳ षोडशी एतेन वै देवाः वीर्येणान्नेन सर्वान्कामानाप्नुवन्त्सर्वान्का-मानाश्नुवत तथो एवैष एतेन वीर्येणान्नेन सर्वान्कामानाप्नोति सर्वान्कामानश्नुते तस्मात्पृष्ठ्याभिपूवा उपैवेयात्संवत्सरायदीक्षित एतस्मै कामाय॥३॥

अथादित्याश्च ह वा अङ्गिरसश्चोभये प्राजापत्या अस्पर्द्धन्त वयं पूर्वे स्वर्गं लोकमेष्यामो वयं पूर्व इति त आदित्याश्चतुर्भिस्स्तोमैश्चतुर्भिः पृष्ठैर्लघुभिः सामभिः स्वर्गं लोकमभ्यप्लवन्त यदभ्यप्लवन्त तस्मादभिपूवा अन्वञ्च इवाङ्गिरसः सर्वैः स्तोमैः सर्वैः पृष्ठैर्गुरुभिः सामभिः स्वर्गं लोकमस्पृशन्यदस्पृशꣳस्तस्मात्पृष्ठ्योऽभिपूवः षडहः॥४॥

षड्ढ्यहानि भवन्त्यभिपूवः पञ्चाहः पञ्च ह्यहानि भवन्ति यद्ध्येव प्रथममहस्तदुत्तममभि-पूवश्चतुरहश्चत्वारो हि स्तोमा भवन्ति त्रिवृत्पञ्चदशः सप्तदश एकविꣳश इत्यभिपूवस्त्र्यहस्त्र्यावृद्धि ज्योतिर्गौरायुरभिपूवो द्व्यहो द्वे ह्येव सामनी भवतो बृहद्रथन्तरे एवाभिपूव एकाह एकाहस्यो

१. वै सर्वे देवाः H, TE, My

2. Let him make the *Pṛṣṭhya* and *Abhiplavas* woven in two wraps (so that they together become one). Let their *Stotras* and *Śastras* run together. By making them run together, these passages of the *Prāṇas*, though different, run together with one aim and merge into a common pattern (tapestry). If they are not made to run together, the Yajamāna is likely to have a mishap. One who loses the sight or hearing indeed suffers a mishap. There are nine *Agniṣṭomas* in a month; for there are indeed nine *Prāṇas*. Thereby he places only *Prāṇas* into them. Thus they reach the full span of life and they do not depart from this world before reaching the full span of life.

3. There are twenty-one *Ukthyās*. A year has twelve months; there are five seasons and three worlds which together account for twenty and this one who burns (the Sun) is the twenty-first and this is the fulfilment. By this fulfilment, he month by month, ascends to the heaven and in monthly instalments he gains the heavenly world; the twenty-one *Stomas* and the Bṛhatī metre. Thirty-four *Agniṣṭomas* get completed month by month; for there are thirty-three gods and Prajāpati is the thirty-fourth. Since it gains all the gods, there is one *Ukthya* with *Ṣoḍaśī* (*Stotra*); for *Ukthyā* is food and *Ṣoḍaśī* is vitality. It is by means of this vitality and this food, the Gods attained all their desires and enjoyed all that they wished for. In like manner, this one (Yajamāna) achieves all his desires and enjoys all that he wishes for, by means of this vitality and this food. Therefore, one initiated for a year long *Satra* should proceed with the *Pṛṣṭhya* and *Abhiplava* together for attainment of that desire.

4. Now that Ādityas and the Aṅgiras, both offspring of Prajāpati competed with each other saying – "We shall be the first to reach the heaven – we shall be the first." The Ādityas crossed over to the heavenly world by means of four *Stomas*, four *Pṛṣṭhas* and simple *Sāmans*. Since they crossed over (*Abhi-Aplavantà*) with them, they are *Abhiplavas*. The Aṅgiras followed them by means of all the *Stomas*, all the *Pṛṣṭhas* and complicated *Sāmans*, just reached the heavenly world. Since they just reached or touched *(aspṛśan)* it (six-days period) is called *Pṛṣṭhya*.

5. It is the *Abhiplava* of *Ṣaḍaha* since it consists of six days, or it is the *Abhiplava* of *Pañcāha* since it consists of five days, for the last day is the same as the first day. Or, it is the *Abhiplava* of *Caturaha* (four days) since there are only four *Stomas* (used in it); namely the *Tṛvṛt Stoma*, the *Pañcadaśa Stoma*,

हि स्तोमैस्तायते चतुर्णामुक्थ्याना द्वादश स्तोत्राणि द्वादश शस्त्राण्यतियन्ति स सप्तमोऽग्निष्टोम एवमु सप्ताग्निष्टोमाः संपद्यन्ते॥५॥

प्रोतिर्ह कौशाम्बेयः कौसुरिबिन्दिरुद्दालक आरुणौ ब्रह्मचर्यमुवास तꣳ हाचार्यः पप्रच्छ कुमार कति ते पिता संवत्सरस्याहान्यमन्येति॥६॥

दशेति होवाच दश वा इति होवाच दशाक्षरा विराड्वैराजो यज्ञः कति त्वेवेति॥७॥

नवेति होवाच नव वा इति होवाच नव वै प्राणाः प्राणैरु यज्ञस्तायते कति त्वेवेति॥८॥

अष्टाविति[२] होवाचाष्टौ वा इति होवाचाष्टाक्षरा गायत्री गायत्रो यज्ञः कति त्वेवेति॥९॥

सप्तेति होवाच सप्त वा इति होवाच सप्त छन्दाꣳसि चतुरुत्तराणि छन्दोभिरु यज्ञस्तायते कति त्वेवेति॥१०॥

षडिति होवाच षड्वा इति होवाच षड्तवः संवत्सरः संवत्सरो यज्ञः समानमेतदहर्यत्प्रायणीयोदयनीयौ कति त्वेवेति॥११॥

पञ्चेति होवाच पञ्च वा इति होवाच पाङ्क्तो यज्ञः पाङ्क्तः पशु : पञ्चर्तवः संवत्सरस्य संवत्सरो यज्ञः समानमेतदहर्यच्चतुर्विंꣳशमहाव्रते कति त्वेवेति॥१२॥

२. अष्टेति MD, M, P1

the *Saptadaśa Stoma* and the *Ekaviṁśa Stoma* (using three *Stoma* verses; fifteen *Stomās*, seventeen or twenty-one *Stoma* verses respectively). Or it is the *Abhiplava* of *Tryaha* (three days *Abhiplava*) since it involves three turns, namely *Jyoti*, *Go* and *Āyuṣ*. Or it is the *Abhiplava* of *Dvyaha* (two day's *Abhiplava*) because it involves only two *Sāmans* viz., *Bṛhat* and *Rathantara* or it is the *Abhiplava* of *Ekāha* (one day's *Abhiplava*) since it is performed with the *Stomas* of one day's (*Soma* sacrifice). Twelve *Stotras* and twelve *Śastras* of the four *Ukthyās* are in excess, which amout to a seventh *Agniṣṭoma* and thus there are seven *Agniṣṭomas.*

6. Protṛ descendent of Kauśāmba (or hailing from Kauśāmbī) son of Kosuribindi lived with Uddālaka Āruṇi, as a student. The preceptor asked (the pupil) – "Son, how many days, did your father consider, that there are in the year ?"

7. He (Protṛ) said, "Ten; ten indeed becasue the Virāḍ metre has ten syllables and the sacrifice is of the nature of Virāḍ." (Again he asked) "How many (days) are there exactly ?"

8. He said, "Nine; definitely it is; for there are nine *Prāṇas* and it is indeed by the *Prāṇas*, the sacrifice expands." (He again asked) "How many?"

9. He said, "Eight; definitely it is eight, because the Gāyatrī has eight syllables and the sacrifice is of Gāyatrī." (Again he asked) "How many ?"

10. He said, "Seven; seven indeed (he said), for there are seven metres, each having four syllables more than the previous one and the sacrifice gets spread by means of metres." (Again he asked) "How many?"

11. He said, "Six"; indeed it is six (he said); for there are six seasons for the year and the sacrifice is the year. The starting and concluding *Atirātra* are one and the same" (Again he asked) "How many?"

12. He said, "Five"; "Of course five" he said. For, the sacrifice is fivefold and the *Paśus* are fivefold, the seasons for the year are five and the sacrifice is the year. The *Caturviṁśa* and the *Mahāvrata* are one and the same. (Again he asked) "How many?"

चत्वारीति होवाच चत्वारि वा इति होवाच चतुष्पादाः पशवः पशवो यज्ञः समानमेत-दहर्यन्पृष्ठ्याभिपूवौ कति त्वेवेति॥१३॥

त्रीणीति होवाच त्रीणि वा इति होवाच त्रीणि छन्दाꣳसि त्रयो लोकास्त्रिसवनो यज्ञः समानमेतदहर्यदभिजिद्विश्वजितौ कति त्वेवेति॥१४॥

द्वे इति होवाच द्वे वा इति होवाच द्विपाद्वै पुरुषः पुरुषो यज्ञः समानमेतदहर्यत्स्वरसामानः कति त्वेवेति॥१५॥

एकमिति होवाचाहरेवेति तदेतदहरहरिति सर्वꣳ संवत्सरꣳ सैषा संवत्सरस्योपनिषत्स यो हैवमेताꣳसंवत्सरस्योपनिषदं वेदाहास्माच्छ्रेयाञ्जायते सात्मा भवति संवत्सरो भवति संवत्सरो भूत्वा देवानप्येति॥१६॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

स वा एष संवत्सरो बृहतीमभिसंपन्नैः द्वावाक्ष्यर्तामह्नाꣳ षडहौ द्वौ पृष्ठ्याभिपूवौ गो आयुषी दशरात्रस्तत्षट्त्रिꣳशत्षट्तिꣳशदक्षरा वै बृहती बृहत्या वै देवाः स्वर्गे लोकेऽयतन्त बृहत्या स्वर्गं लोकमाप्नुवं स्तथो एवैष एतद्बृहत्यैव स्वर्गे लोके यतते बृहत्या स्वर्गं लोकमाप्नोत्यथ यो बृहत्यां कामस्तमेवैतेनैवंविदवरुन्धे॥१॥

यद्वै चतुर्विꣳशमहर्दशरात्रस्य वै तत्ससमं वा नवमं वाऽभिपूवात्पृष्ठ्यो निर्मितः पृष्ठ्यादभि-जिदभिजितः स्वरसामानः स्वरसामभ्यो विषुवान्विषुवतः स्वरसामानः स्वरसामभ्यो विश्वजिद्विश्वजितः पृष्ठ्यः पृष्ठ्यादभिपूवोऽभिपूवाद्गो आयुषी गो आयुर्भ्यां दशरात्रोऽथैतदह-

13. He said, "Four." "Indeed it is four" – he said; for the *Paśus* are quadripeds and the sacrifice is the *Paśus*. The *Pṛṣtya* and *Abhiplava* are one and the same. (Again he asked) "How many?"

14. He said, "Three"; "Surely it is three", he said; for, there are three metres, three worlds, and the (Soma) sacrifice consists of three *Savanas* (sessions). The *Abhijit* and *Viśvajit* are one and the same. (Again he asked) "How many?"

15. He said, "Two." "Two indeed", he said, for, man is a biped and the sacrifice is *Puruṣa* and the *Svarasāmans* constitute one and the same day. (Again he asked) "How many?"

16. He said, "One"; "Indeed a day", he said. for, the year is made of day after day. This is the mystic import of the year. Whosoever knows this mystic significance of the year becomes more prosperous and becomes possessed of a (new) body and gains the form of the year (itself). Becoming the year, he joins the gods. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. That year doubtless, is equal to Bṛhatī. Out of the days covered by it, there are two *Ṣaḍahas* (groups of six days amounting to twelve); *Pṛṣṭhya* and *Abhiplava* account for two days. Adding (the days of) *Goṣṭoma, Āyuṣṭoma* and *Daśarātra,* it comes to thirty-six. There are ten syllables in the Bṛhatī. It was only through Bṛhatī, the gods readied the heavenly world. They gained the heaven only by means of Bṛhatī. In the same way this Yajamāna is trying to gain the heavenly world through the Bṛhatī. He gains the heaven by means of the Bṛhatī. He who knows this, obtains whatever desire there is in Bṛhatī.

2. That which is the twenty-fourth day is the seventh or the ninth day of *Daśrātra.* Out of the *Abhiplava,* the *Pṛṣṭhya* was created; the *Abhijit* out of *Pṛṣṭhya,* the *Svarasāmans* from *Abhijit;* the *Viṣuvat* out of the *Svarasāmans;* from the *Viṣuvat* (again) the *Svarasāmans;* the *Viśvajit* from the *Svarasāmans;* the *Pṛṣṭhya* out of the *Viśvajit* from the *Pṛṣṭhya* the *Abhiplava;* from *Abhiplava,* the *Go* and the *Āyuṣ;* out of the *Goṣṭoma* and *Anuṣṭoma,* the *Daśarātra.* That *Mahāvrata* is a winning day; for its *Stoma* is twenty-five fold. A metre does not

राक्ष्यर्द्यन्महाव्रतं पञ्चविंशो ह्येतस्य स्तोमो भवति नाक्षराच्छन्दो व्येत्येकस्मान्न द्वाभ्यान्न स्तोत्रियया स्तोमः॥२॥

अभिपूर्वं पूर्वं पुरस्ताद्विषुवत उपयन्ति पृष्ठ्यमुत्तरं पुत्रा वा अभिपूर्वः पिता पृष्ठ्यस्तस्मात्पूर्ववयसे पुत्राः पितरमुपजीवन्ति पृष्ठ्यमुपरिष्टाद्विषुवतः पूर्वमुपयन्त्यभिपूर्वमुत्तरं तस्मादुत्तरवयसे[1] पुत्रान् पितोपजीवत्युप ह वा एनं पूर्ववयसे पुत्रा जीवन्त्युपोत्तरवयसे पुत्रान् जीवति य एवमेतद्वेद॥३॥

तदाहुर्यच्चतुर्विंश महरुपेत्य प्रेयात्कथमनागूर्ती भवतीति यदेवादः प्रायणीयमतिरात्रमुपयन्ति तेनेति ब्रूयात्॥४॥

तदाहुर्यद्द्वादशमासाः संवत्सरस्याथैतदहरप्येति यद्वैषुवतमवरेषमेता ३ त्परेषा ३ मित्यवरेषां चैव परेषां चेति ह ब्रूयादात्मा वै संवत्सरस्य विषुवानङ्गानि मासा यत्र वा आत्मा तदङ्गानि यत्रोऽङ्गानि तदात्मा न वा आत्माङ्गान्यतिरिच्यते नात्मानमङ्गन्यतिरिच्यन्त एवमु हैतदवरेषां चैव परेषां च भवति॥५॥

अथ ह वा एष महासुपर्ण एव यत्संवत्सरस्तस्य यान्पुरस्ताद्विषुवतःषण्मासानुपयन्ति सोऽन्यतरः पक्षोऽथ यान्षडुपरिष्टात्सोऽन्यतर आत्मा विषुवान्यत्र वा आत्मा तत्पक्षौ यत्र वा पक्षौ तदात्मा न वा आत्मा पक्षावतिरिच्यते नात्मानं पक्षावतिरिच्येते एवमु हैतदवरेषां चैव परेषां च भवति॥६॥

1. See Notes

disintegrate by (the excess or shortage of) one syllable; nor from two syllables. Nor a *Stoma* is affected by (having excess of) one *Stoma*. (i.e. *Pañcaviṁśa* is as efficacious as *Caturviṁśa*).

3. He performs *Abhiplava* before *Viṣuvat* and then *Pṛṣṭhya*. For, *Abhiplava* is the son and *Pṛṣṭhya* is the father. That is why in the early life, the son depends on the father. After the *Viṣuvat*, they observe *Pṛṣṭhya* first and then *Abhiplava*. That is why in the advanced age, the father depends on the son for livelihood. He who knows this, for him his son depends on him in the early days and in his old age he is looked after by his son.

4. Now they ask - "If he were to die after entering on the *Caturviṁśa* day, how does he become one who has merely uttered the Agni formulas?" (*Yajā: ye Yajāmahe* are the Agni formulas in the form of a promise to do the offering). If he dies on entering the *Caturviṁśa*, the question of his actually carrying out this promise does not arise. So the question for this reply is in so far as they perform the *Prāyaṇīya* (opening) *Atirātra*, it includes the *Udayanīya* (concluding *Atirātra*) also (and so it amounts to his having completed the promised offering).

5. Now they ask – "Since, there are twelve months for the year, now that the one day of *Viṣuvat* is in excess, does it belong to those months that precede or those that succeed?" Let him reply "It belongs to both those that precede and those that succeed." The *Viṣuvat* is the trunk of the body of the year; and the months are the limbs and where the body is, there the limbs are and where the limbs are, there the body is. The limbs do not stand exclusive or exceeding the body. Nor the body is exclusive of the limbs. Thus that (*Viṣuvat*) belongs to both the preceding and succeeding (months).

6. Indeed, the year is that great *Suparṇa* (eagle). The six months which they perform, prior to the *Viṣuvat* form its one wing and those six months they perform subsequently form its (*Suparṇa's*) other wing. The body proper is the *Viṣuvat*. Where there is the body, there are the two wings; where there are the wings; there is the body. Neither the body is in excess of the wings nor the wings are in excess of the body. In this way it *(Viṣuvat)* belongs to the prior months and to the subsequent months.

तदाहुर्यत्पुरस्ताद्विषुवत ऊर्ध्वान्त्स्तोमान्षण्मासानुपयन्ति षडुपरिष्टादावृत्तान्कथमस्यैत ऊर्ध्वास्स्तोमा उपेता भवन्तीति यमेवामुमूर्ध्वस्तोमं दशरात्रमुपयन्ति तेनेति ब्रूयाद्देवेभ्यो ह वै महाव्रतं न तस्थे कथमूर्ध्वैस्स्तोमैर्विषुवन्तमुपागातावृत्तैर्मामिति॥७॥

ते ह देवा ऊचुरुप तं यज्ञक्रतुं जानीत य ऊर्ध्वस्तोमो येनेदमाप्रवामेति त एतमूर्ध्वस्तोमं दशरात्रमपश्यन्त्संवत्सरविधं तस्य यः पृष्ठ्यः षडह ऋतवः स इमे लोकाश्छन्दोमाः संवत्सरो दशममहस्तेनैनदाप्नुवंस्तदेभ्योऽतिष्ठत तिष्ठते ह वा अस्मै महाव्रतं य एवमेतद्वेद॥८॥

अथ वा अतोऽह्नामभ्यारोहः प्रायणीयेनातिरात्रेणोदयनीयमतिरात्रमभ्यारोहन्ति चतुर्विंशेन महाव्रतमभिपूर्वेन परमभिपूर्वं पृष्ठ्येन परं पृष्ठ्यमभिजिता विश्वजितः स्वरसामभिः परान्त्स्वरसाम्नोऽथैतदहरनभ्यारूढं यद्वैषुवतमभि ह वै श्रेयांसः रोहति नैनं पापीयानभ्यारोहति य एवमेतद्वेद॥९॥

अथ वा अतोऽह्नान्निवाहः प्रायणीयोऽतिरात्रश्चतुर्विंशायाह्ने निवहति चतुर्विंशमहरभिपूर्वायाभिपूर्वः पृष्ठ्याय पृष्ठ्योऽभिजितेऽभिजित्स्वरसामभ्यः स्वरसामानो विषुवते विषुवान्त्स्वरसामभ्यः स्वरसामानो विश्वजिते विश्वजित्पृष्ठ्याय पृष्ठ्योऽभिपूर्वायाभिपूर्वो गो आयुभ्यां गो आयुषी दशरात्राय दशरात्रो महाव्रताय महाव्रतमुदयनीया यातिरात्रायोदयनीयोऽतिरात्रः स्वर्गाय लोकाय प्रतिष्ठायान्नाद्याय॥१०॥

२. See Notes

7. Again they raise the question – "In so far as they perform for the six months prior to the *Viṣuvat, Stomas* tending upwards and for six months (subsequently) *Stomas* in the reverse order, how do the latter come to tend upwards?" Let him say (in reply) – "Since they perform the *Daśarātra* with upward tending *Stomas* (the subsequent ones also become upward tending)." The *Mahāvrata* was not accessible to the gods on the plea "You have performed the *Viṣuvat* with upward tending *Stomas* and me with reversed *Stomas*."

8. Those gods said (to themselves) – "Try to find out that sacrificial ritual which has upward tending *Stomas*, so that we may gain this." They discovered this *Daśarātra* which has upward tending *Stomas*, very much like the year. In *Pṛṣṭhyahaḥ Ṣaḍaha* is the seasons; its *Chandomas* are these (three) worlds and the tenth day is the year. With that they gained this (upward tending *Stomas* for the latter six months). Then the *Mahāvrata* became accessible (to the gods). For him who knows thus, the *Mahāvrata* becomes accessible.

9. Thus, there is one advancement of the days. By means of the *Prāyaṇīya* (opening) *Atirātra*, they climb to the *Udayanīya* (concluding) *Atirātra*. By the *Caturviṁśa*, they climb to the *Mahāvrata*. By the *Abhiplava* they cover the later *Abhiplava*. By the *Pṛṣṭhya*, they climb to the later *Pṛṣṭhya*. By the *Abhijit*, they cover the *Viśvajit*. By the *Svarasāmans* they climb to the later *Svarasāmans*. This day of the *Viṣuvat* alone is not climbed (does not lead to another day). He who knows this, ascends to greater heights of prosperity and no one inferior to him can over step (or equal) him.

10. Or, in this manner there is a descent of the days. The *Prāyaṇīya Atirātra* descends to the *Caturviṁśa* day; the *Caturviṁśa* day to the *Abhiplava*; the *Abhiplava* to the *Pṛṣṭhya*. The *Pṛṣṭhya* to the *Abhijit*; the *Abhijit* to the *Svarasāmans* and the *Svarasāmans* to the *Viṣuvat*. The *Viṣuvat* (descends) to the *Svarasāmans*, the *Svarasāmans* to the *Viśvajit*; the *Viśvajit* to the *Pṛṣṭhya*; the *Pṛṣṭhya* to the *Abhiplava*; *Abhiplava* to the *Goṣṭoma* and *Āyuṣṭoma*; the *Go* and *Āyuṣ* to the *Daśarātra*; the *Daśarātra* to the *Mahāvrata*; the *Mahāvrata* to the *Udayanīya* (concluding) *Atirātra* and the *Udayanīya Atirātra* to the heavenly world, the resting abode and to riches.

तानि वा एतानि यज्ञारण्यानि यज्ञकृन्तत्राणि[3] तानि शतꣳ शतꣳ रथाह्नयान्यन्तरेण तानि ये विद्वाꣳस उपयन्ति यथारण्यान्यां मुग्धांश्चरतोऽशनाया वा पिपासा वा पाप्मानो रक्षाꣳसि सचेरन्नेवꣳ है वैनानशनाया वा पिपासा वा पाप्मानो रक्षाꣳसि सचन्तेऽथ ये विद्वाꣳसो यथा प्रवाहात्प्रवाहमभयादभयमेवꣳ हैव ते देवतायै देवतामुपसंयन्ति ते स्वस्ति स्वर्गं लोकꣳ समश्नुवते॥११॥

तदाहुः कति संवत्सरस्याहानि पराञ्चि कत्यर्वाञ्चीति स यानि सकृत्सकृदुपयन्ति तानि पराञ्चयथ यानि पुनः पुनस्तान्यर्वाञ्च्यर्वाञ्चीति ह त्वेवैनान्युपासीत षडहयोर्ह्यावृत्तिमन्वावर्तन्ते॥१२॥

इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

पुरुषो वै संवत्सरस्तस्य प्राण एव प्रायणीयोऽतिरात्रः प्राणेन हि प्रयन्ति वागेवारम्भणीयमहर्वाचा ह्यारभन्ते यद्यदारभन्ते॥१॥

अयमेव दक्षिणो हस्तोऽभिप्लवः षडहस्तस्येदमेव प्रातःसवनमिदं माध्यंदिनꣳसवनमिदं तृतीयसवनं गायत्र्या आयतने तस्मादियमासाꣳ ह्रसिष्ठा॥२॥

इदमेव द्वितीयमहस्तस्येदमेव प्रातःसवनमिदं माध्यंदिनꣳसवनमिदं तृतीयसवनं त्रिष्टुभ आयतने तस्मादियमस्यै वर्षीयसी॥३॥

३.यज्ञक्षत्राणि TE, H

11. This indeed is the wilderness of the sacrificial forest or the intricate by-lanes in it which the learned traverse by tens and tens of days of chariot-ride. This is as if one who is gullible (unfamiliar with the forest) enters into it, without the knowledge, will suffer from hunger or thirst and will be attacked by cruel *Rakṣasas*, any one (Yajamāna) venturing to enter into this labyrinth of sacrificial jungle without knowledge will suffer from hunger or thirst and will be attacked by cruel *Rakṣasas*. (On the other hand) just as a knowledgeable person (entering the floods) moves on from one stream to another and from one spot of safety to another; so too one who knows (the intricacies of this sacrifice) moves on from one deity to another and safely reaches the world of heaven.

12. They ask – "How many are the forward moving days from the year and how many backward moving?" Those that are performed once each are the onward moving days; those performed repeatedly are the backward moving days. Let him meditate upon these as the backward ones because they move in accordance with the reverse course of the *Ṣaḍahas*. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. The year indeed is Puruṣa. His *Prāṇa* is the *Prāyaṇīya Atirātra*; for it is with *Prāṇa* (men) move forward. The *Ārambhaṇīya* (the first day of the *Caturviṁśa*) is the speech; for it is by means of speech (men) start whatever they undertake.

2. The *Abhiplava Ṣaḍaha* is this right hand (of the Puruṣa). Its first day is this (little finger). Its upper joint is its morning *Savana*; this middle joint is mid day *Savana* and this lower joint is its third (evening) *Savana*. It is in the place of Gāyatrī and hence this (little finger is the shortest among the fingers).

3. This (ring-finger) is its second day. This upper joint is its morning *Savana*; this middle joint is its mid day *Savana* and this lower joint is its third (evening) *Savana*. It is in the place of Tṛṣṭhubh metre and hence it is longer than the little finger.

इदमेव तृतीयमहस्तस्येदमेव प्रातःसवनमिदं माध्यंदिनꣳसवनमिदं तृतीयसवनं जगत्या आयतने तस्मादियमासां वर्षिष्ठा ॥४॥

इदमेव चतुर्थमहस्तस्येदमेव प्रातःसवनमिदं माध्यंदिनꣳसवनमिदं तृतीयसवनं विराज आयतनेऽन्नं वै विराट्तस्मादियमासामन्नादितमा॥५॥

इदमेव पञ्चममहस्तस्येदमेव प्रातःसवनमिदं माध्यंदिनꣳसवनमिदं तृतीयसवनं पङ्क्तेरायतने पृथुरिव वै पङ्क्तिस्तस्मादयमासां प्रथिष्ठः॥६॥

इदमेव षष्ठमहस्तस्येदमेव प्रातःसवनमिदं माध्यंदिनꣳसवनमिदं तृतीयसवनमतिच्छन्दस आयतने तस्मादयमासां वर्षिष्ठो गायत्रमेतदहर्भवति तस्मादिदं फलकꣳह्रसिष्ठꣳ स इतोऽभिप्लवः षडहः स इतः स इतः स इत आत्मा पृष्ठ्य एतद्ध स्म वै तद्विद्वानाह पैङ्ग्यः प्लवन्त इव वा अभिप्लवास्तिष्ठतीव पृष्ठ्य इति प्लवत इव ह्ययमङ्गैस्तिष्ठतीवात्मनेति॥७॥

शिर एवास्य त्रिवृत्तस्मात्त्रिविधं भवति त्वगस्थि मस्तिष्को ग्रीवाः पञ्चदशश्चतुर्दश वा एतासां करूकराणि वीर्यं पञ्चदशं तस्मादेताभिरण्वीभिः सतीभिर्गुरुं भारꣳ हरति तस्माद्ग्रीवाः पञ्चदश उरः सप्तदशोऽष्टावन्ये जत्रवोऽष्टावन्य उरः सप्तदशं तस्मादुरः सप्तदश उदरमेकविꣳशो विꣳशतिर्वा अन्तरुदरे कुन्तापान्युदरमेकविꣳशं तस्मादुदरमेकविꣳशः पार्श्वे त्रिणवस्त्रयोदशान्याः

4. This (middle-finger) is its third day. This upper joint is its morning *Savana*; this middle joint is its mid day *Savana* and this lower joint is its third (evening) *Savana*. It is in the place of Jagatī metre and hence it is longer than the little finger.

5. This (fore-finger) is its fourth day. This upper joint is its morning *Savana*; this middle joint is its mid day *Savana* and this lower joint is its third (evening) *Savana*. It is in the place of Virāḍ metre. Virāḍ is indeed food and hence this (fore-finger) eats the maximum food among these fingers.

6. This (thumb) is the fifth day. This upper joint is its morning *Savana*; this middle joint is its mid day *Savana* and this lower joint is its third (evening) *Savana*. It is in the place of Pañkti metre. Pañkti is big (with five feet). Hence this (thumb) is the thickest of these (fingers).

7. This (right arm) is the sixth day. This (fore-arm) is its morning *Savana*; this (upper arm) is its mid day *Savana* and this (shoulder) is its third *Savana*. It is in the place of the Aticchandas (excess metre). Hence it is larger than those (fingers). That day is of Gāyatrī and hence this shoulder-blade is the shortest. This *Abhiplave-Ṣaḍaha* extends to these two hands and two legs and the *Pṛṣṭhya* is the body (trunk). This is what *Paiṅgya* who knew it told – "The *Abhiplavas* are floating about as it were and the *Pṛṣṭhya* is steady as it were." That is, he (the Puruṣa) leeps about as it were, with his limbs and is steady as it were with his body.

8. The head (of the Puruṣa) is the *Trvṛt Stoma*. Hence it is threefold; skin, bone and brain. The neck is the *Pañcadaśa Stoma;* for there are fourteen joints (cervical vertebrae and dorsal vertebrae together) and the vital force is the fifteenth. Hence by means of that (neck), though it is small, man bears a heavy burden. Therefore the *Pañcadaśa Stoma* is the neck. The chest is the *Saptadaśa Stoma*, for there are eight *jatru* (rib-links) on one side and eight on the other and the chest itself is the seventeenth. Therefore the *Saptadaśa Stoma* is the chest(of the Puruṣa). The belly is the *Ekaviṁśa Stoma*; for there are twenty-*Kuntāpas* (spike-like projections of vertebrae in the stomach) and the belly (itself) is the twenty-first. Therefore the belly is *Ekaviṁśa Stoma*. The two sides (of the Puruṣa) are the *Triṇava Stoma* – there are thir-

पर्शवस्त्रयोदशान्याः पार्श्वे त्रिणवे तस्मात्पार्श्वे त्रिणवोऽनूकं त्रयस्त्रिंशो द्वात्रिंशद्वा एतस्य करूकराण्यनूकं त्रयस्त्रिंशं तस्मादनूकं त्रयस्त्रिंशः॥८॥

अयमेव दक्षिणः कर्णोऽभिजिद्यदिदमक्ष्णः शुक्लं स प्रथमः स्वरसामा यत्कृष्णं स द्वितीयो यन्मण्डलं स तृतीयो नासिके विषुवान्यदिदमक्ष्णो मण्डलं स प्रथमोऽर्वाक्सामा यत्कृष्णं स द्वितीयो यच्छुक्लं स तृतीयः॥९॥

अयमेवोत्तरः कर्णो विश्वजिदुक्तौ पृष्ठ्याभिप्लवौ यावर्वाञ्चौ प्राणौ ते गोआयुषी अङ्गानि दशरात्रो मुखं महाव्रतमुदान एवोदयनीयोऽतिरात्र उदानेन ह्युद्यन्ति स एष संवत्सरोऽध्यात्मं प्रतिष्ठितः स यो हैवमेतं संवत्सरमध्यात्मं प्रतिष्ठितं वेद प्रतितिष्ठति प्रजया पशुभिरस्मिँल्लोकेऽमृतत्वेनामुष्मिन्॥१०॥ इति चतुर्थं ब्राह्मणम्॥

॥ इति द्वितीयोऽध्यायः॥

teen ribs on the one side and thirteen on the other side. The two sides together constitute the twenty-seventh (*Triṇava*). Therefore the two sides are the *Triṇava Stoma*. The spine (of the Puruṣa) is the *Trayastriṁśa Stoma*. There are thirty-two *Karūkaras* (lumber-vertebrae) and the spinal appendages together and the spine itself the thirty-third. Thus the *Trayastriṁśa Stoma* is the spine.

9. This right ear(of the Puruṣa) is the *Abhijit*. That which is the white portion of the eye, is the first (set of) *Svarasāman*. That which is the black (portion of the eye is the second set of) *Svarasāman*. That which is the pupil (of the eye) that is the third *Svarasāman*. The nose (of the Puruṣa) is the *Viṣuvat*. This pupil of the eye is the first reversed *Svarasāman* the black in the eye is the second reversed *Svarasāman* and the white in the eye is the third reversed *Svarasāman*.

10. This left ear (of the Puruṣa) is the *Viśvajit*. The *Pṛṣṭhya* and *Abhiplava* have already been dealt with. The two downward *Prāṇas* (of the Puruṣa) are the *Goṣṭoma* and *Āyuṣṭoma;* the limbs (of the Puruṣa are the *Daśarātra* and the mouth is the *Mahāvrata*. The *Udāna* (up-breathing of the Puruṣa) is the *Udayanīya Atirātra*; for it is by means of the *Udāna*, men go upwards. Thus it is that year (year-long sacrifice) established in the human body. Whosoever knows thus the physical aspect of this year (sacrifice) gets himself established with offspring and cattle in this world and (gets established) in immortality in the world beyond. (Fourth Brāhamaṇa Ends.)

(Second Chapter Ends.)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

यद्वालाक इदं त्रिवृदेति सर्वमन्योन्यमभिसंपद्यमानम्। कथꣳस्विद्यज्ञः पुरुषः प्रजापतिरन्योन्यं नातिरिच्यन्त एते॥१॥

यदूर्ध्वा स्तोमा अनुयन्ति यज्ञमभ्यावर्तꣳसामभिः कल्पमानाः। कथꣳ स्वित्ते पुरुषमाविशन्ति कथं प्राणैः सयुजो भवन्ति॥२॥

प्रायणीयोऽतिरात्रश्चतुर्विꣳशमहश्चत्वारोऽभिपूवाः पृष्ठ्य इत्येते। कथꣳ स्वित्ते पुरुषमाविशन्ति कथं प्राणैः सयुजो भवन्ति॥३॥

अभिजिता स्वरसामानोऽभिक्लृप्ता उभयतो विषुवन्तमुपयन्ति। कथꣳ स्वित्ते पुरुषमाविशन्ति कथं प्राणैः सयुजो भवन्ति॥४॥

त्रिवृत्प्रायाः सप्तदशाभिक्लृप्तास्त्रयस्त्रिꣳशान्ताश्चतुरुत्तरेण। कथꣳ स्वित्ते पुरुषमाविशन्ति कथं प्राणैः सयुजो भवन्तीति॥५॥

शिरस्त्रिवृत्पञ्चदशोऽस्य ग्रीवा उर आहुः सप्तदशाभिक्लृप्तम्। एकविꣳशमुदरं कल्पयन्ति पार्श्वे पर्शूस्त्रिणवेनाभिक्लृप्ते ॥६॥

अभिपूवा उभयतोऽस्य बाहू। पृष्ठं[1] पृष्ठ्य इति धीरा वदन्ति। अनूकमस्य चतुरुत्तरेण संवत्सरे ब्राह्मणाः कल्पयन्ति। कर्णावस्याभिजिद्विश्वजिच्चाक्ष्या बाहुः स्वरसामाभिक्लृप्ते। नस्यं प्राणं

१. पृष्ठ्यं पृष्ठ्य MD

Chapter Three

BRĀHMAṆA I

1. "O Bālāki; whereas this threefold Universe (comprising of the *Adhyātma*, *Adhiyagña* and *Adhidaiva*) keeps on passing into one another, how, is it that these - the sacrifice, the Puruṣa and Prajāpati - do not exceed one another ?"

2. "Whereas the upward *Stomās* follow the sacrifice, fitting themselves to the *Sāmans* simultaneously recited, how is it they enter the Puruṣa and get united with the *Prāṇas* ?"

3. "How do the *Prāyaṇiya Atirātra*, the *Caturviṁśa* day, the four *Abhiplavas* and *Pṛṣṭhys* enter the Puruṣa and get united with the *Prāṇas* ?"

4. "How does the *Svarasāman*, fitted out with *Abhijit*, get united with *Viṣuvat* on both sides and how do these enter the Puruṣa and become one with the *Prāṇas* ?"

5. "Getting out with the *Trivṛt*, fitted out with the (*Pañcadaśa* and) *Saptadaśa* and ending with the *Trayastriṁśa*; with (the series of *Stomas*) increasing succesively by four (syllables) – how do these enter the Puruṣa and become one with the *Prāṇas* ?"

6. The *Trivṛt* is his (Puruṣa's) head; the *Pañcadaśa* his neck; the chest, as they say, corresponds to *Saptadaśa Stoma*; the belly they corelate to the *Ekaviṁśa*, the two side-ribs are made of the *Triṇava Stoma*.

7. The *Abhiplavas* on both sides (of the *Viṣuvat*, the body) are his arms; the *Pṛṣṭhya* is the back – so say the wise. His spine, the Brahmins make up in the nearby means of the series of *Stomas* increasing successively by four syllables. The *Abhijit* and *Viśvajit* are his ears and (three parts of) his eyes, they say, correspond to the three sets of *Svarasāmans*. The *Viśvajit*, they say is the *Prāṇa* of his nostril. The *Goṣṭoma* and *Āyuṣtoma* are his two downword *Prāṇas*. The *Daśarātra* they identify as his limbs and the *Mahāvrata*, the priests so arranged as to be the mouth of the year. Thus the *Ātman* or spirit has entered the body consisting of all *Stomas* and all *Sāmans*. The sage (wise

विषुवन्तमाहुर्गो आयुषी प्राणावेतावावाञ्चौ। अङ्गान्यस्य दशरात्रमाहुर्मुखं महाव्रतꣳ संवत्सरे ब्राह्मणाः कल्पयन्ति। सर्वस्तोमꣳ सर्वसामानमेतꣳ संवत्सरमध्यात्मं प्रविष्टम्। समं धीर आत्मना कल्पयित्वा ब्रध्नस्यास्ते विष्टपेऽजातशोकः॥७॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

पुरुषो वै संवत्सरः पुरुष इत्येकꣳ संवत्सर इत्येकमत्र तत्समं द्वे वै संवत्सरस्याहोरात्रे द्वाविमौ पुरुषे प्राणावत्र तत्समं त्रय ऋतवः संवत्सरस्य त्रय इमे पुरुषे प्राणा अत्र तत्समं चतुरक्षरो वै संवत्सरश्चतुरक्षरोऽयं यजमानोऽत्र तत्समं पञ्चर्तवः संवत्सरस्य पञ्चेमे पुरुषे प्राणा अत्र तत्समꣳ षड्तवः संवत्सरस्य षडिमे पुरुषे प्राणा अत्र तत्समꣳ सप्तर्तवः संवत्सरस्य सप्तेमे पुरुषे प्राणा अत्र तत्समम्॥१॥

द्वादश वै मासास्संवत्सरस्य द्वादशेमे पुरुषे प्राणा अत्र तत्समं त्रयोदश वै मासास्संवत्सरस्य त्रयोदशेमे पुरुषे प्राणा नाभिस्त्रयोदश्यत्र तत्समं चतुर्विꣳशतिर्वै संवत्सरस्यार्धमासाश्चतुर्विꣳशोऽयं पुरुषो विꣳशत्यङ्गुलिश्चतुरङ्गोऽत्र तत्समꣳ षड्विꣳशतिर्वै संवत्सरस्यार्धमासाः षड्विꣳशोऽयं पुरुषः प्रतिष्ठे षड्विꣳश्यावत्र तत्समम्॥२॥

त्रीणि च वै शतानि षष्टिश्च संवत्सरस्य रात्रयस्त्रीणि च शतानि षष्टिश्च पुरुषस्यास्थीन्यत्र तत्समं त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि त्रीणि च शतानि षष्टिश्च पुरुषस्य मज्जानोऽत्र तत्समम्॥३॥

सप्त च वै शतानि विꣳशतिश्च संवत्सरस्याहोरात्राणि सप्त च शतानि विꣳशतिश्च पुरुषस्यास्थीनि च मज्जानश्चात्र तत्समम्॥४॥

दश च वै सहस्राण्यष्टौ च शतानि संवत्सरस्य मुहूर्ता यावन्तो मुहूर्तास्तावन्ति पञ्चदशकृत्वः क्षिप्राणि यावन्ति क्षिप्राणि तावन्ति पञ्चदशकृत्व एतर्हीणि यावन्त्येतर्हीणि तावन्ति पञ्चदशकृत्व

one) thus makes the sacrifice equal to his own body and with no affliction (nearing him) reaches that high pedestal of the reddy Sun (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. The year is indeed the Puruṣa (Yajamāna). Puruṣa forms one unit and the year is another unit. They are equal or same. There are in the year, the two, day and night. Correspondingly there are in the Puruṣa the two *Prāṇas.* They are thus the same. The year has three seasons: there are three *Prāṇas* in the Puruṣa and they are same. The (word) *Saṁvatsara* (year) has four letters and the (word) Yajamāna has also four letters and thus they correspond (to each other). There are five seasons for the year and there are five *Prāṇas* for the Puruṣa; thus they are same. There are six seasons for the year and there are six *Prāṇas* for the Puruṣas; thus they correspond. There are seven seasons for the year and there are seven *Prāṇas* for the Puruṣa. Thus they are same.

2. There are twelve months for the year and here there are twelve *Prāṇas* for the Puruṣa. They are equal. There are indeed thirteen months for the year and there are these thirteen *Prāṇas* in the Puruṣa; the naval being the thirteenth; thus they are same. Twenty-four are indeed the half-months for the year. This Puruṣa is the twently-fourth with twenty fingers and toes together and four limbs. Thus they correspond with each other. There are twenty-six half-months for the year - -and this Puruṣa is twenty-six-fold, the two feet making up the twenty-six; thus these two are the same.

3. There are three hundred and sixty nights for the year and the Puruṣa has three hundred and sixty bones. Thus, they are equal. There are three hundred and sixty days for the year and there are three hundred and sixty marrow-portions for the Puruṣa; thus they correspond with each other.

4. There are seven hundred and twenty days and nights (together) for the year and there are seven hundred and twenty bones and marrow portions (together) in the Puruṣa. Thus they are the same.

5. There are two thousand and eight hundred *Muhūrtas* (units of time) for the year; fifteen times the number of *Muhūrtas* are the number of *Kṣipras*

इदानीनि यावन्तीदानीनि तावन्तः पञ्चदशकृत्वः प्राणा यावन्तः प्राणास्तावन्तोऽक्तना यावन्तोऽक्तनास्तावन्तो निमेषा यावन्तो निमेषास्तावन्तो लोमगर्ता यावन्तो लोमगर्तास्तावन्ति स्वेदायनानि यावन्ति स्वेदायनानि तावन्त एते स्तोका वर्षन्त्येतद्ध स्म वै तद्विद्वानाह वार्क्कलिः। सार्वभौमं मेघं वर्षन्तं वेदाहमस्य वर्षस्य स्तोकानितिं॥५॥

तदेष श्लोकोऽभ्युक्तः श्रमादन्यत्र परिवर्तमानस्तिष्ठन्नासीनो यदि वा स्वपन्नपि। अहोरात्राभ्यां पुरुषः समेन कतिकृत्वः प्राणिति चाप चानितीति॥६॥

तदेष श्लोकः प्रत्युक्तः शतꣳशतानि पुरुषः समेनाष्टौ शता यन्मितं तद्वदन्ति। अहोरात्राभ्यां पुरुषः समेन तावत्कृत्वः प्राणिति चाप चानितीति॥७॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

देवा ह वै सहस्रसंवत्सराय दिदीक्षिरे तेषां पञ्च रातानि संवत्सराणां पर्यवेतान्यासुरथेदꣳ सर्वमेव शश्राम ये स्तोमा यानि पृष्ठानि यानि छन्दाꣳसि ततो देवा एतद्यज्ञस्यायातयामापश्यंस्तेनायातयाम्ना या वेदे व्यष्टिरासीत्तां व्याश्नुवतायातयामा वा अस्य वेदा अयातयाम्नया हास्य त्रय्या विद्ययार्त्विज्यं कृतं भवति य एवमेतद्वेद॥१॥

तदेतद्यज्ञस्यायातयामौश्रावयास्तु श्रौषडयज ये यजामहे वौषडिति तासां वा एतासां पञ्चानां व्याहृतीनाꣳ सप्तदशाक्षराण्योश्रावयेति चतुरक्षरमस्तुश्रौषडिति चतुरक्षरं यजेति द्व्यक्षरं ये यजामह इति पञ्चाक्षरं द्व्यक्षरो वषट्कारः स एष सप्तदशः प्रजापतिरधिदेवतं चाध्यात्मं च प्रतिष्ठितः स

in the year. Fifteen times the number of *Kṣipras* are the number of *'Etarhis'* in a year. Fifteen times the number of *Etarhis* are the number of *'Idānis'* in a year. Fifteen times the number of *'Idānis'* are the number of *Prāṇas*; As many the number of *Prāṇas*, so many the number of *Aktanas*. As many the number of *Aktanas*, so many are the *Nimeṣas*; so many are the hair-pits. As many are the hair-pits, so many sweat-pores. As many sweat-pores, so many drops it rains.
(*Muhūrtas* –10,800; *Kṣipras*-1,62,000; *Etarhis* - 24,30,000; *Idānis*-3,64,50,000; *Prāṇas*, 54,67,50,000; *Aktanas*-54,67,50,000; *Nimeśas* - 54,67,50,000 *Lomagartas* (hair-pits)-54,67,50,000; *Svedāyanas* (sweet-pores) - 54,67,50,000; Rain drops -54,67,50,000). Regarding this, *Vārkkali* said - "I know the raining cloud raining all over the earth and the drops of the rain".

6. There is a verse told in this regard - "While going about, standing or sitting, or even sleeping, except when he is toiling, how many times man inhales and exhales breath regularly by day and night?"

7. This verse is recited in reply "Ten thousand and eight hundred times - so often does man regularly inhale and exhale the breath by day and night" (Second Brāhmaṇa Ends).

BRĀHMAṆA III

1. The gods once performed the initiation for a sacrificial session of a thousand years. When five hundred years had passed, everything (about that sacrifice) namely, the *Stoma*, the *Pṛṣṭhas* and the texts withered away. Then the gods discovered the undecayed aspect of that sacrifice and by means of that undecayed part, they gained the success that was in the Vedas. For him who knows this secret, the Vedas are inexhaustible and with the inexhaustible threefold Vedas, the functions of the *Ṛtviks* (officiating priests) are being carried out.

2. Now, the inexhaustible aspect of the sacrifice is this "O *Śrāvaya, Astu Śrauṣaṭ; Yaja; Ye Yajāmahe* and *Vauṣat.*" In these five utterances (associated with each offering in the sacrifices) together, there are seventeen syllables; *O Śrāvaya* consists of four; *Astu Śrauṣaṭ* has four, *Yaja* has two, *Ye Yajāmahe* has five syllables and the *Vaṣaṭkāra* (the utterance *Vauṣat*) has two syllables.

यो हैवमेतꣳ सप्तदशं प्रजापतिमधिदेवतं चाध्यात्मं च प्रतिष्ठितं वेद प्रतितिष्ठति प्रजया पशुभिरस्मिँल्लोकेऽमृतत्वेनामुष्मिन्॥२॥

ते ह देवा ऊचुरुप तं यज्ञक्रतुं जानीत यः सहस्रसंवत्सरस्य प्रतिमा को हि तस्मै मनुष्यो यः सहस्रसंवत्सरेण समाप्नुयादिति ॥३॥

ते विश्वजितमेव सर्वपृष्ठं पृष्ठ्यस्य षडहस्याञ्जः[1]सवत्त्वमपश्यंस्ते हि[2] स्तोमा भवन्ति तानि पृष्ठानि तानि छन्दाꣳसि॥४॥

पृष्ठ्यमेव षडहं द्वादशाहस्याञ्जः सवमपश्यंस्ते हि स्तोमा भवन्ति तानि पृष्ठानि तानि छन्दाꣳसि॥५॥

द्वादशाहमेव संवत्सरस्याञ्जः सवमपश्यंस्ते हि स्तोमा भवन्ति तानि पृष्ठानि तानि छन्दाꣳसि॥६॥

संवत्सरमेव तापश्चितस्याञ्ज : सवमपश्यंस्ते हि स्तोमा भवन्ति तानि पृष्ठानि तानि छन्दाꣳसि॥७॥

तापश्चितमेव सहस्रसंवत्सरस्याञ्जः सवमपश्यंस्ते हि स्तोमा भवन्ति तानि पृष्ठानि तानि छन्दाꣳसि॥८॥

स वै संवत्सरं दीक्षाभिरेति संवत्सरमुपसद्भिः संवत्सरꣳ सुत्याभिः सयत्संवत्सरं दीक्षाभिरेति पूर्वार्धमेव तेन सहस्रसंवत्सरस्यावरुन्द्धेऽथ यत्संवत्सरमुपसद्भिर्मध्यमेव तेन सहस्रसंवत्सरस्याव-रुन्द्धेऽथ यत्संवत्सरꣳ सुत्याभिरुत्तमार्धमेव तेन सहस्रसंवत्सरस्यावरुन्द्धे॥९॥

१. अञ्जःसवप्रपश्यन् MD
२. तेवा TE

This is the seventeen-fold Prajāpati as established in the divine as well as physical aspects. Whoever knows thus, the seventeenfold Prajāpati, established in the divine and physical aspects, gets himself established with progeny and cattle wealth in this world and immortality in the world beyond.

3. The gods then said, "Let us find out that sacrificial rite which shall be a substitute (shortened version) of the one to be performed in a thousand years; for which man is there who can achieve over a period of one thousand years?" (there cannot be a human being who may live for thousand years to perform this).

4. They saw this *Viśvajit* with *Sarvapṛṣṭha* (all the *Pṛṣṭhas*), a quick-moving *Soma-Sava* (Soma session) as a good substitute for the *Pṛṣṭha-Saḍaha*, for in that there are the same *Stomas*, same *Pṛṣṭhas* and same metres (as the *Pṛṣṭha-Ṣaḍaha*).

5. They discovered that the *Pṛṣṭha-Ṣaḍaha* as a quick-moving *Soma-Sava* to be a good substitute for the *Dvādaśāha*; since it has the same *Stomas*, the same *Pṛṣṭhyas* and the same metres as (the *Dvādaśāha*).

6. They discovered that the *Dvādaśāha* as a quick-moving *Soma-Sava* to be substitute for the *Saṁvatsara* (year long session), since it has the same *Stomas*, the same *Pṛṣṭhas* and same metres (as the *Saṁvatsara*).

7. They discovered the *Saṁvatsara* as a quick moving *Soma-Sava* to be a substitute for the *Tāpaścita;* since it has the same *Stomas*, the same *Pṛṣṭhas* and the same metres (as the *Tāpaścita*).

8. They discovered the *Tāpaścita* itself a quick-moving *Soma-Sava* to be a substitute for the thousand-year long session; since it has the same *Stomas*, the same *Pṛṣṭhas* and the same metres.

9. He performes the rites of initiation for one year; the *Upasada* for one year and the *Sutyas* for one year; By passing one year in initiation, he secures for himself the first part of the thousand years' session. By passing one year by performing the *Upasadas*, he secures for himself the middle part of that thousand years' session. By passing one year by *Sutyas*, he gains for himself the final part of the thousand years' session.

स वै द्वादशमासान्दीक्षाभिरेति द्वादशोपसद्भिर्द्वादश सुत्याभिस्तत्षट्त्रिंशदक्षरा वै बृहती बृहत्या वै देवाः स्वर्गे लोकेऽयतन्त बृहत्या स्वर्गं लोकमाप्नुवंस्तथो एवैष एतद्बृहत्यैव स्वर्गे लोके यतते बृहत्या स्वर्गं लोकमाप्नोत्यथ यो बृहत्यां कामस्तमेवैतेनैवंविदवरुन्द्धे॥१०॥

तद्वा एतत्त्रयः सह क्रियतेऽग्निरर्क्यं महदुक्थ्यः स यत्संवत्सरं दीक्षाभिरेति संवत्सरमुपसद्भिस्ते-नास्याग्न्यर्क्यावासौ भवतोऽथ यत्संवत्सरः सुत्याभिरेति तेनो एवास्य महदुक्थ्यमाप्तं भवति स वा एष एव सहस्रसंवत्सरस्य प्रतिमा यत्तापश्चित एष प्रजानां प्रजात्यै यत्तापश्चितः॥११॥
इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

पुरुषः ह नारायणं प्रजापतिरुवाच यजस्व यजस्वेति स होवाच यजस्व यजस्वेति वाचं[1] त्वं मामात्थ त्रिरयक्षि वसवः प्रातःसवनेनागू रुद्रा माध्यंदिनेन सवनेनादित्यास्तृतीयसवनेनाथ मम यज्ञवास्त्वेव यज्ञवास्तावेवाहमास इति॥१॥

स होवाच यजस्वेवाहं वै तद्वक्ष्यामि यथा त उक्थ्यानि मणिरिव सूत्र ओतानि भविष्यन्ति सूत्रमिव वा मणाविति तस्मा उ हैतदुवाच प्रातःसवने बहिष्पवमान उद्गातारमन्वारभासै श्येनोऽसि गायत्रच्छन्दा अनु त्वारभे स्वस्ति मा सम्पारयेत्यथ माध्यंदिने पवमान उद्गातारमन्वारभासै सुपर्णोऽसि त्रिष्टुप्छन्दा अनु त्वारभे स्वस्ति मा सम्पारयेत्यथ तृतीयसवन आर्भवे पवमान उद्गातारमन्वारभासा ऋभुरसि जगच्छन्दा अनु त्वारभे स्वस्ति मा सम्पारयेति॥२॥

१.वावत्वं MD

10. He spends twelve months in initiation; twelve in *Upasada* and twelve in *Sutya.* Thus thirty-six (months) correspond to Bṛhatī metre with thirty-six syllables. Indeed it was with Bṛhatī, the gods tried to reach heaven and obtained the heavenly world by means of the Bṛhatī. In like manner, this one (Yajamāna) strives to reach the heavenly world and achieves the heavenly world by means of Bṛhatī. He who knows this, secures for himself whatever desire there is in Bṛhatī.

11. In this, the three are simultaneously performed - the fire-altar, the *Arkya* and the *Mahad Uktham.* By passing a year with the rites of initiation and a year by performing the *Upasada,* Agni (altar) and *Arka* are gained by him. In so far as he spends one year with the performance of *Sutyas,* by that he secures *Mahad Ukthyam.* Thus this *Tāpaścita* is the substitute for the thousand-year long sacrificial session. Thus *Tāpaścita* is for procreation of the beings (Third Brāhmaṇa Ends).

BRĀHMAṆA IV

1. Prajāpati once spoke to Puruṣa, Nārāyaṇa "Perform sacrifice! perform sacrifice!" He (Nārayaṇa) said "verily you ask me "perform sacrifice, perform sacrifice"; but thrice I have performed *Yāga.* By the morning *Savana,* the Vasus have gone, by the mid day *Savana,* the Rudras have gone and by the third *Savana* the Ādityas. Now I have only the sacrificial ground (all other things they have taken away) and I am seated on the sacrificial site.

2. He (Prajāpati) said "Still (I say) you perform sacrifice. I will tell you how your *Ukthyas* shall be strong as a pearl in a thread or a thread is passed through a pearl." Then he explained — In the morning *Savana,* during the *Bahiṣpavamāna* chanting, you place yourself behind the Udgātā and say, "You are the eagle formed of the Gāyatrī metre. I hold on to you, take me to well-being." During the midday *Savana,* when the *Pavamāna* is chanted, you stand behind the Udgātā and say - "You are the *Suparṇa* (eagle) formed of the Tṛṣṭhubh metre; I hold one to you; take me to well-being." During the third *Savana,* when the *Ārbhbhava Pavamāna* is chanted, you stand behind the Udgātā and say, "You are Ṛbhu (god of gods) formed of the Jagatī metre; I hold on to you, take me to well-being."

अथ सꣳस्थितेषु सꣳस्थितेषु सवनेषु जपेन्मयि[2] भर्गो मयि महो मयि यशो मयि सर्वमित्ययं वै लोको भर्गोऽन्तरिक्षलोको महो द्यौर्यशो येऽन्ये लोकास्तत्सर्वमग्निर्वै भर्गो वायुर्मह आदित्यो यशो येऽन्ये देवास्तत्सर्वमृग्वेदो वै भर्गो यजुर्वेदो महः सामवेदो यशो येऽन्ये वेदास्तत्सर्वं वाग्वै भर्गः प्राणो महश्चक्षुर्यशो येऽन्ये प्राणास्तत्सर्वम्॥३॥

तद्विद्यात्सर्वांल्लोकानात्मन्नधिषि सर्वेषु लोकेष्वात्मानमधाꣳ सर्वान्देवानात्मन्नधिषि सर्वेषु देवेष्वात्मानमधाꣳ सर्वान्प्राणानात्मन्नधिषि सर्वेषु प्राणेष्वात्मानमधामित्यक्षिता वै लोका अक्षिता देवा अक्षिता वेदा अक्षिताः प्राणा अक्षितꣳ सर्वमक्षिताद्ध वा अक्षितमुपसंक्रामत्यप पुनर्मृत्युं सर्वमायुरेति य एवमेतद्वेद॥४॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

सावित्रꣳ ह स्मैतं पूर्वे पशुमालभन्तेऽथैतर्हि प्राजापत्यं यो ह्येव सविता स प्रजापतिरिति वदन्तस्तस्मात्सन्त्युप्याग्नींस्तेन यजेरन् गृहपतेरेवाग्निषु ययेदं जाघन्या पत्नीः संयाजयन्ति तस्यां नोऽप्यसदिति ते ततो यदा निकामं दीक्षन्ते॥१॥

तदु वा आहुर्न्नानाधिष्ण्या एव स्युर्यदिदीक्षितस्योपतपेत्पार्श्वतोऽग्निहोत्रं जुह्वद्वसेत्स यद्यगदो भवति सꣳसृज्यैनं पुनरुपह्वयन्ते यद्यु म्रियते स्वैरेव तमग्निभिर्दहन्त्यशवाग्निभिरितरे यजमाना आसत इति तदहैवाहिताग्नेः कर्म समानधिष्ण्यास्त्वेव भवन्ति तस्य तदेव ब्राह्मणं यत्पुरश्चरणे॥२॥

२. जपेर्भयि MD

3. At the closing of each *Savana*, you shall mutter - "There be light in me; there be might in me; there be fame in me, there be everything in me." This terrestrial world is the light; the aerial region is might, the sky is fame. Everything stands for all other world. Agni is light; Vāyu is might and Āditya is fame. 'Everything' stands for all other gods. The *Ṛgveda* is light; the *Yajur veda* the might; and the *Sāmaveda*, the fame. 'Everything' stands for other Vedas. Speech is light; *Prāṇa* is might and the eye is fame. 'Everything else' stands for other *Prāṇas*."

4. One should know "I have placed all the world within myself and placed myself in all the worlds. I have put all the gods; I have put all the *Prāṇas* in myself and have put myself into all the *Prāṇas*." Therefore, imperishable indeed are the worlds; imperishable are the gods; imperishable are the Vedas and imperishable are the *Prāṇas*. Everything is imperishable. He who knows this, moves on from imperishable to imperishable and conquers recurrent death and reaches the full span of life (Fourth Brāhmaṇa Ends).

BRĀHMAṆA V

1. In olden days they were seizing the *Paśu* meant for Savitā (in the *Gavām Ayanam*). Now they seize the *Paśu* meant for Prajāpati, saying "he who is Savitā is same as Prajāpati." Therefore after mixing together the sacrificial fires, they should perform this (*Gavām-Ayanam*) sacrifice on the Gṛhapati's own fires, thinking "May we also have a share in this tail where-with the offerings are made to the wives (of the gods)." Thereafter they enter initiation whenever they choose.

2. Here they raise a doubt - "Let them have separate fire-places." If one of the initiated priests becomes ill, he can separately perform *Agnihotra*. Later, if he becomes all right, the fires can be again mixed and he may be called upon to join (the *Satra*). If one of them were to die, he can be connected with his own (*Agnihotra*) fire. There is no need for a separate *Pretāgni* (fire for cremation) for him. Another Yajamāna will be continuing to attend to the sacrifice (and it will go on uninterrupted). Such is the performance in the case of one who keeps up his sacrificial fires; but indeed, they have their fire-places in common. The logical explanation for this is the same as for *Puraścaraṇa*.

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषामग्निहोत्रमनन्तरितं भवतीति व्रतेनेति ब्रूयात्॥३॥

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषां पौर्णमासः हविरनन्तरितं भवतीत्याज्येन च पुरोळाशेन चेति ब्रूयात्॥४॥

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषां पितृयज्ञोऽनन्तरितो भवतीत्यौपासनैरिति ब्रूयात्॥५॥

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषामामावास्यः हविरनन्तरितं भवतीति दध्ना च पुरोळाशेन चेति ब्रूयात्॥६॥

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषामाग्रयणेष्टिरनन्तरिता भवतीति सौम्येन चरुणेति ब्रूयात् ॥७॥

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषां चातुर्मास्यान्यनन्तरितानि भवतीति पयस्ययेति ब्रूयात्॥८॥

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषां पशुबन्धोऽनन्तरितो भवतीति पशुना च पुरोळाशेन चेति ब्रूयात्॥९॥

तदाहुर्यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषां सोमोऽनन्तरितो भवतीति सवनैरिति ब्रूयात्॥१०॥

3. Now they ask - "When those who sit in the *Saṁvatsara* sacrifice (of *Gavām Ayanam*) enter into year-long initiation, how is it that their *Agnihotra* continues uninterrupted?" The reply to it is "Through the *Vrata* (fast-milk)."

4. Now they ask - "When those who sit in the *Saṁvatsara* sacrifice (of *Gavām Ayanam*) enter into year-long initiation, how is it that their *Pūrṇamāsa* offering continues uninterrupted?" The reply to it is "By means of *ghee* and *Puroḍāśa* (offerings)."

5. Now they ask - "when those who sit in the *Saṁvatsara* sacrifice (of *Gavām-Ayanam*) enter into year long initiation, how is it that their *Pitṛ-Yagña* (sacrifice to the *Pitṛs*) continues uninterrupted?" The reply to it is "By the performance of *Aupāsanas.*"

6. Now they ask - "When those who sit in the *Saṁvatsara* sacrifice (of *Gavām Ayanam*) enter into year long initiation, how is it that their *Amāvasya* offering continues uninterrrupted? The reply to it is "By curd and *Puroḍāśa* offerings."

7. Now they ask - "When those who sit in the *Saṁvatsara* sacrifice (of *Gavām Ayanam*) enter into year long initiation, how is it that their *Āgrayaneṣṭi* continues uninterrupted?" The reply to it is "By the *Caru* (offering) to Soma."

8. Now they ask - "When those who sit in the *Saṁvatsara* sacrifice (of *Gavām-Ayanam*) enter into year long initiation, how is it that their *Cāturmāsya* sacrifice continue uninterrupted." The reply to it is "By the *Payasya* (offerings).

9. Now they ask - "When those who sit in the *Saṁvatsara* sacrifice (of *Gavām- Ayanam*) enter into year long initiation, how is it that their *Paśubhandha* sacrifice continues uninterrupted?" The reply to it is "Through the *Paśu* and *Puroḍāśa* (offerings)."

10. Now they ask "When those who sit in the *Saṁvatsara* sacrifice (of *Gavām-Ayanam*) enter into year long initiation, how is it that their *Soma Yāga* continues uninterruped"? The reply to it is "By means of the *Savanas.*"

ते वा एवमेते यज्ञक्रतवः संवत्सरमपियन्ति स यो हैवमेतां यज्ञक्रतूनाꣳ संवत्सरेऽपीतिं वेदाप्यस्य स्वर्गे लोके भवति॥११॥

संवत्सरस्य समता वेदितव्यैकं एकं पुरस्ताद्विषुवतोऽतिरात्रमुपयन्त्येकमुपरिष्टात्त्रयः पञ्चाशतं पुरस्ताद्विषुवतोऽग्निष्टोमानुपयन्ति त्रयः पञ्चशतमुपरिष्टाद्विꣳशतिशतं पुरस्ताद्विषुवत उक्थ्यान्यहान्युपयन्ति विꣳशतिशतमुपरिष्टादिति नु य उक्थ्यान्त्स्वरसाम्न उपयन्ति॥१२॥

अथ येऽग्निष्टोमान्षट्पञ्चाशतं पुरस्ताद्विषुवतोऽग्निष्टोमानुपयन्ति षट्पञ्चाशतमुपरिष्टात्सप्तदशꣳ शतं पुरस्ताद्विषुवत उक्थ्यान्यहान्युपयन्ति सप्तदशमुपरिष्टात्षट्पुरस्ताद्विषुवतः षोळशिन उपयन्ति षडुपरिष्टात्त्रिꣳशतं पुरस्ताद्विषुवतः षडहान्युपयन्ति त्रिꣳशतमुपरिष्टादेषा हास्य समता समेन ह वा अस्या व्यृद्धेनान्यूनेनानतिरिक्तेनायनेनेतं भवति य एवमेतद्वेद॥१३॥ इति पञ्चमं ब्राह्मणम्॥

॥ इति तृतीयोऽध्यायः ॥

11. Thus the sacrificial rituals get merged in the *Saṁvatsara* (year long *Gavāṃ Ayanam*). He who knows thus the merger of the sacrificial rituals in the *Saṁvatsara*, becomes one who shares the heavenly world.

12. The sequencial balance in the *Saṁvatsara Satra* is to be understood. They perform two *Atirātras*; one before and one after the *Viṣuvat*; fifty-three *Agniṣṭomas* before and the same number after the *Viṣuvat*. They also observe hundred and twenty *Ukthya* days before *Viṣuvat* and another hundred and twenty after. This is the position in the case of those who observe the *Svarasāman* as *Ukthyas*.

13. Those who observe the *Svarasāmans* as *Agniṣṭomas*, perform fifty-six *Agniṣṭomas* before and fifty-six after the *Viṣuvat*; hundred and seventeen *Ukthya* days before and hundred and seventeen after; six *Ṣoḍaśins* before and six after; thirty *Ṣaḍahas* before and thirty after. This is the sequencial balance of that *Saṁvatsara*. He who knows thus performs the sacrificial session which is balanced and fruitful. It is neither defective nor repetitive. (Fifth Brāhmaṇa Ends.)

(Chapter Three Ends.)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

विश्वरूपं वै त्वाष्ट्रमिन्द्रोऽहंस्तं त्वष्टा हतपुत्रोऽभ्यचरत्सोऽभिचरणीयमपेन्द्रꣳ सोममाहरत्तस्येन्द्रो यज्ञवेशसं कृत्वा प्रासहा सोममपिबत्स विष्वङ्व्याच्र्छत्तस्येन्द्रियं वीर्यमङ्गादङ्गादस्रवत्॥१॥

तस्याक्षिभ्यामेव तेजोऽस्रवत्सोऽजः पशुरभवद्धूम्रोऽथ यत्पक्ष्मभ्यस्ते गोधूमा यदश्रुभ्यस्तत्कुवलम्॥२॥

नासिकाभ्यामेवास्य वीर्यमस्रवत्सोऽविः पशुरभवन्मेषोऽथ यच्छ्लेष्मणस्ता उपवाका यत्स्नीहा तद्बदरम्॥३॥

मुखादेवास्य बलमस्रवत्स गौः पशुरभवदृषभोऽथ ये फेनास्ते यवा यत्स्नेहस्तत्कर्कन्धु॥४॥

श्रोत्रादेवास्य यशोऽस्रवत्तदेकशफमभवदश्वोऽश्वतरो गर्दभः॥५॥

स्तनाभ्यामेवास्य शुक्रमस्रवत्तत्पयोऽभवत्पशूनां ज्योतिरुरसा एवास्य हृदयात्त्विषिरस्रवत्स श्येनोऽपाष्ठिहाभवद्वयसाꣳराजा ॥६॥

नाभ्या एवास्य शूषोऽस्रवत्तत्सीसमभवन्नायो न हिरण्यꣳ रेतस एवास्य रूपमस्रवत्तत्सुवर्णꣳ हिरण्यमभवच्छिश्नादेवास्य रसोऽस्रवत्सा परिस्रुदभवत्स्फिगीभ्यामेवास्य भामोऽस्रवत्सा सुराभवदन्नस्य रसो मूत्रादेवास्यौजोऽस्रवत्स वृकोऽभवदारण्यानां पशूनां जूतिरूवध्यादेवास्य

Chapter Four

BRĀHMAṆA I

1. Indra killed Tvaṣṭā's son, Viśvarūpa. Tvaṣṭā, who lost his son performed *Abhicāra* (exocised) on him (Indra) and fetched *Soma* juice meant to destroy Indra by *Abhicāra*. Indra drank that by force and thus desecrated the sacrifice. He wandered about in all directions and his vital essence flowed out of all his limbs.

2. The essence that oozed out of his eyes became the grey-coloured he-goat and that which oozed out of his eye-lashes became wheat and that from out of his tears became the *Kuvala* fruit.

3. That essence from out of his nostrils became that animal, the ram; and that which came out of the phlegm became *Upavāka* grain and his moisture became the *Badara* fruit.

4. The essence that came out of his mouth became the animal, the bull and the foam therein became barley grains. The moisture thereof (in the mouth) became the *Karkandhu* fruit.

5. The foam that oozed out of his ear became the one-hoofed animals-the horse, the mule and ass.

6. The essence that flowed out of his breasts, became milk, the glory of the animals. From his heart and chest, what glow flowed out, became the eagle, the king of birds and the eater of the birds.

7. His life-breath flowed out of his naval and became lead, which is other than iron and silver. From his seed, flowed out his form, which became gold. From his genitals his essence flowed and became *Parisrut* (hot unprocessed liquor). His glow flowed out of his hips and became the *Surā* (processed liquor) which is the essence of food. His vigour came out of his urine and became the wolf, (possessed of) the dashing speed of the wild beasts. His wrath flowed out of his intestines and became the tiger; the king of the

मन्युरस्त्रवत्स व्याघ्रोऽभवदारण्यानां पशूनाꣳ राजा लोहितादेवास्य सहोऽस्त्रवत्स सिꣳहोऽभवदारण्यानामीशः॥७॥

लोमभ्य एवास्य चित्तमस्त्रवत्ते श्यामाका अभवंस्त्वच एवास्यापचितिरस्त्रवत्सोऽश्वत्थो वनस्पतिरभवन्याꣳसेभ्य एवास्योर्गस्त्रवत्स उदुम्बरोऽभवदस्थिभ्य एवास्य स्वधास्त्रवत्स न्यग्रोधोऽभवन्मज्जभ्य एवास्य भक्षः सोमपीथोऽस्त्रवत्॥८॥

ते व्रीहयोऽभवन्नेवमस्येन्द्रियाणि वीर्याणि व्युदक्रामन्नथ ह वै तर्हि नमुचिनैवासुरेण सह चचार स ऐक्षत नमुचिरपुनर्वा अयमभूद्धन्तास्येन्द्रियं वीर्यꣳ सोमपीथमन्नाद्यꣳ हराणीति तस्यै तयैव सुरयेन्द्रियं वीर्यꣳ सोमपीथमन्नाद्यमहरत्स ह न्यर्णः शिश्ये तं देवा उपसंजग्मिरे श्रेष्ठो वै नोऽयमभूत्तमिमं पाप्माविदद्धन्तेमं भिषज्यामेति॥९॥

तेऽश्विनावब्रुवन्युवं वै ब्रह्माणौ भिषजौ स्थो युवमिमं भिषज्यतमिति तावब्रूतामस्तु नौ भाग इति तेऽब्रुवन्य एषोऽजः स वां भाग इति तथेति तस्मादाश्विनो धूम्रो भवति॥१०॥

ते सरस्वतीमब्रुवंस्त्वं वै भैषज्यमसि त्वमिमं भिषज्येति साब्रवीदस्तु मे भाग इति तेऽब्रुवन्य एषोऽविः स ते भाग इति तथेति तस्मात्सारस्वतो मेषो भवति॥११॥

अथाब्रुवन्नेतावद्वा अस्मिन्नेतर्हि यावदयमृषभोऽस्यैवायमस्त्विति तथेति तस्मादैन्द्र ऋषभो भवति तावश्विनौ च सरस्वती चेन्द्रियं वीर्यं नमुचेराहृत्य तदस्मिन्पुनरदधुस्तं पाप्मनोऽत्रायन्त सुत्रातं बतैनं पाप्मनोऽत्रास्महीति तद्वाव सौत्रामण्यभवत्तत्सौत्रामण्यै सौत्रमणीत्वं त्रायते मृत्योरात्मानमुप पाप्मानꣳहते य एवमेतत्सौत्रामण्यै सोत्रामणीत्वं वेद त्रयस्त्रिꣳशद्दक्षिण भवन्ति त्रयस्त्रिꣳशद्धि तं देवता अभिषज्यंस्तस्मादाहुर्भैषज्यं दक्षिणा इति॥१२॥ इति प्रथमं ब्राह्मणम्॥

wild beasts. His might flowed from his blood and became the lion, the ruler of wild-life.

8. His thought flowed out of his hair and became millet; from his skin his honour came out and became *Udumbara* tree. From his bones, flowed out *Svadhā* (his sweet drink) and became the *Nyagrodha* tree. From his marrows his beverage, the *Soma* flowed out.

9. It (*Soma*) became rice; thus his energies and vital powers flowed out of him. Then Indra was moving about in the company of the Asura called Namuci. Then Namuci thought - "He (Indra) is finally undone. I will grab his energy and vital power; his *Soma* drink and his food." By grabing his *Surā* - liquor, he took his energy, vital power, *Soma* drink and his food. He (Indra) lay there completely emptied. The gods flocked around him and said - "He (Indra) was the greatest among us and he has been struck down by evil. Let us treat him."

10. They told Aśvins - "You are the brāhmin physicians you treat him (Indra)." They (Aśvins) said, "Let us have a share." They replied "That he-goat shall be your share." They said, "Yes." Hence the smoke coloured he-goat is sacred to the Aśvins.

11. They told Sarasvatī, "You are the physician, you cure this one." She said, "let me have a share." They said, "That ram shall be your share." She said "Yes" and hence the ram belongs to Sarasvatī.

12. They (Aśvins) said - "Even now there is as much in him (Indra) as that bull. So let it (bull) be his. They (gods) said "Yes." Therefore the bull belongs to Indra. Those Aśvins and Sarasvatī together took out that essence and vital power from out of that Namuci and replaced them in him (Indra). Thus saved him from affliction, (rejuvenated him). They said, "We have saved him from afflication and he is well-saved (*sutrāta*)." This (process of saving) came to be the *Sutrāmaṇī*. This is the reason for this (sacrifice) to have the name, *Sautrāmaṇī* – that it saves the self from death and removes the affliction, of whosoever thus knows that saving potential of *Sautrāmaṇi*. There are thirty-three *Dakṣiṇās* for this, because thirty-three gods healed him (Indra). Therefore they say *Dakṣiṇā* is medicine (First Brāhmaṇa Ends).

द्वितीयं ब्राह्मणम्

अप वा एतस्मात्तेज इन्द्रियं वीर्यं क्रामति यꣳ सोमोऽतिपवत ऊर्ध्वं वावाञ्चं वा॥१॥

तदाहुरन्नं वा एतद्ब्राह्मणस्य यत्सोमो न वै सोमेन ब्राह्मणः सोमवामी स यो वा अलं भूत्यै संभूतिं न प्राप्नोति यो वाऽलं पशुभ्यः सन्पशून्न विन्दते स सोमवामी पशवो हि सोम इति॥२॥

स एतमाश्विनं धूम्रमालभेत सारस्वतं मेषमैन्द्रमृषभमश्विनौ वै देवानां भिषजौ ताभ्यामेवैनं भिषज्यति सरस्वती भेषजं तयैवास्मै भेषजं करोतीन्द्र इन्द्रियं वीर्यं तेनैवास्मिन्निन्द्रियं वीर्यं दधाति॥३॥

चक्षुषर्वा अश्विनौ तेजो यदाश्विनो भवति चक्षुरेवास्मिंस्तत्तेजो दधात्यथो श्रोत्रꣳ समानꣳ हि चक्षुश्च श्रोत्रं च प्राणः सरस्वती वीर्यं यत्सारस्वतो भवति प्राणमेवास्मिंस्तद्वीर्यं दधात्यथोऽपानꣳ समानꣳ हि प्राणश्चापानश्च वागिन्द्रोबलं यदैन्द्रो भवति वाचमेवास्मिंस्तद्बलं दधात्यथो मनः समानꣳ हि वाक्य मनश्चाश्विनीरजाः सारस्वतीरवीरैन्द्रीर्गाव इत्याहुर्यदेते पशव आलभ्यन्त एताभिरेव देवताभिरेतान्पशूनवरुन्धे॥४॥

वडवा नु शिशुर्भवति यश एवैकशफमवरुन्ध आरण्यानां पशूनां लोमानि भवन्त्यारण्यानां पशूनामवरुद्ध्यै वृकलोमानि भवन्त्योज एव जूतिमारण्यानां पशूनामवरुन्धे व्याघ्रलोमानि भवन्ति मन्युमेव राज्यमारण्यानां पशूनामवरुन्धे सिꣳहलोमानि भवन्ति सह एवैषा[1]मारण्यानां पशूनामवरुन्धे॥५॥

१. एवेशां MD

BRĀHMAṆA II

1. One from whom the *Soma* flows upwards or downwards, all his essence and vital powers go out.

2. That is why they say, "*Soma* is the food of brāhmaṇa", indeed when a brāhmin vomits *Soma*, it is not due to (taking in) of *Soma*. "It only indicates that even though fit for prosperity, he is not gaining prosperity and hence he vomits *Soma*" and while one is entitled to possess cattle (wealth) he does not possess and that is why he vomits *Soma*.

3. Let him sacrifice the grey he-goat for Aśvins, the ram of Sarasvatī and the bull of Indra. Because the Aśvins are the physicians of gods and it is by them that he (Adhvaryu) heals this one (Yajamāna); Sarasvatī is the medicine to heal and it is because of her he prepares the medicine for him. Indra stands for vitality or strength and it is because of him that he puts in energy or strength into him (the Yajamāna).

4. The two Aśvins are indeed the eye-sight, the light. By means of that (*Paśu*) belonging to Aśvins, he puts into him that light. The ear also, thereby, he endows him with, for the eyes and the ear are the same. Sarasvatī stands for *Prāṇa*, the vital power. By sacrificing that (*Paśu*) of Sarasvatī, he puts in him that *Prāṇa*, the vital power. The *Apāna* and *Samāna* are also thereby bestowed on him, because they are the same as *Prāṇa*. Indra is speech, the strength. By (sacrificing) that (*Paśu*) of Indra, he puts in him that speech, that strength. He thereby endows him with mind as well; for mind is same as speech. "He-goats are of Aśvins; the rams of Sarasvatī and bulls of Indra" – they say. By offering these *Paśus* he gains those animals through those (respective) deitites.

5. There is a mare with a foal (in the *Sautrāmaṇī*); thereby he gains the one-hoofed animals, he secures fame thereby. There are hairs of the wild beasts, for securing the wild beasts. There are the hairs of wolfs, by which he gains "The energy and dashing speed of the wild animals." There are hairs of tiger and thereby he gains the courage, and lordship of the beasts. There are hairs of the lion - thereby gains the wild-beasts.

व्रीहयश्च श्यामाकाश्च भवन्ति गोधूमाश्च कुवलानि चोपवाकाश्च बदराणि च यवाश्च कर्क्कन्धूनि च शष्पाणि च तोक्मानि चोभयमेव ग्राम्यं चान्नमारण्यं चावरुन्धेऽथो उभयेनैवान्नेन यथा रूपमिन्द्रियं वीर्यमात्मन्धत्ते॥६॥

सीसेन शष्पाणि क्रीणात्यूर्णाभिस्तोक्मानि सूत्रैर्व्रीहीनुभयोर्वा एतद्रूपमयसश्च हिरण्यस्य च यत्सीसमुभयꣳ सौत्रामणीष्टिश्च पशुबन्धश्चोभयस्यावरुद्ध्यै॥७॥

ऊर्णासूत्रेण क्रीणाति तद्वा एतत्स्त्रीणां कर्म यदूर्णासूत्रं कर्म वा इन्द्रियं वीर्यं तदेतदुत्सन्नꣳ स्त्रीषु तद्यदेवेन्द्रियं वीर्यमुत्सन्नꣳ स्त्रीषु तदेवावरुन्धे॥८॥

तद्धैतदन्येऽध्वर्यवः सीसेन क्लीबाच्छष्पाणि क्रीणन्ति तत्तदिति न वा एष स्त्री न पुमान्यत्क्लीबो नेष्टिर्न पशुबन्धः सौत्रामणीति वदन्तस्तदु तथा न कुर्यादुभयं वै सौत्रामणीष्टिश्च पशुबन्धश्च व्यृद्धमु वा एतन्मनुष्येषु यत्क्लीबो यज्ञमुख एव ते यज्ञस्य व्यृद्धिं दधाति ये तथा कुर्वन्ति सोमविक्रयिण एव क्रीणीयात्सोमो वै सौत्रामणी यज्ञमुख एव तत्सोमरूपं करोति यज्ञस्य समृद्ध्यै॥९॥

शतातृण्णा कुम्भी भवति बहुधेव हि स व्यस्रवदथो शतोन्मानो वै यज्ञो यज्ञमेवावरुन्धे सतं भवति सदेवावरुन्धे चप्यं भवत्यन्नाद्यस्यैवावरुद्ध्यै पवित्रं भवति पुनन्ति ह्येनं वालो भवति पाप्मनो व्यावृत्यै सुवर्णꣳ हिरण्यं भवति रूपस्यैवावरुद्ध्यै शतमानं भवति शतायुर्वै पुरुषः शतेन्द्रिय आयुरेवेन्द्रियं वीर्यमात्मन्धत्ते ॥१०॥

आश्वत्थं पात्रं भवत्यपचिति मेवावरुन्ध औदुम्बरं भवत्यूर्जमेवावरुन्धे नैयग्रोधं भवति स्वधामेवावरुन्धे स्थाल्यो भवन्ति पृथिव्या एवान्नाद्यमवरुन्धे॥११॥

6. There are grains of rice and of millet, grains of wheat of *Kuvala* (water-lily); *Indrayava, Badara,* barley, *Karkandhu,* grass (special variety), green barley — by which he secures both types of food viz., cultivated and wildly grown. By means of both kinds of food, he infuses energy and vital power unto him.

7. With lead he buys the (special) grass; with (sheep's) wool, he buys the green barley, with threads he buys the rice grains. Lead has the form of both iron and gold and the *Sautrāmaṇī* is both an *Iṣṭi* and an animal sacrifice. Thus he secures both of these.

8. He buys with wool and thread. (Making) wool and thread is the job of women and job indeed means energy or vital power which is extinct in ladies. Thus he gains that energy and vital power which is extinct in women.

9. Now some Adhvaryus purchase that (special) grass with lead from a eunuch saying "That (lead) is that eunuch; for an eunuch is neither woman nor man and *Sautrāmaṇī* is neither an *Iṣṭi* nor an animal sacrifice." It should not be done so. *Sautrāmaṇī* is ofcourse both an *Iṣṭi* and a *Paśubandha.* Eunuch is some one useless among humans. By doing so (by purchasing from eunuch) they render the very opening of the sacrifice useless by doing so. Let him purchase from a seller of *Soma,* for the *Sautrāmaṇī* is *Soma.* By so doing he puts a form of *Soma* into the very mouth (at the outset) of the sacrifice in order to enrich the sacrifice.

10. There is a pot (*Kumbhī*) with one hundred holes; because he (Indra) had his essence ooz out (through) several outlets and the sacrfice has hundredfold importance (*Dakṣiṇā*) and thus he gains the sacrifice. There is a *Śāta* (bowl to keep *Surā* or milk for offering); thereby he gains the real (good). There is a *Cappa* (cup) by which he secures food. There is a *Pavitra* (filter) for purifying. There is a *Vāla*(tail) to ward off evil. There is shining gold for securing form (colour). This (gold) is to weigh hundred (grains) for man has a life-span of hundred years and hundred fold energy. Thereby he lays life and energy into his own self.

11. There is a vessel made of *Aśvattha* wood, by which he secures honour. There is one (vessel) of *Udumbara* wood; thereby he seeures energy. There is (a vessel) of *Nyagrodha* wood; by which he gains *Svadhā* (a sweet beverage). There are (earthern) pots; thereby he secures the food of the earth.

पालाशान्युपयानि भवन्ति ब्रह्म वै पलाशो ब्रह्मणैव स्वर्गं लोकं जयत्यपाष्ठिहस्य पत्रे भवतस्त्विषिमेव राज्यं वयसामवरुन्धे षट्त्रिंशदेतानि भवन्ति षट्त्रिंशदक्षरा वै बृहती बार्हताः पशवो बृहत्यैवास्मै पशूनवरुन्धे॥१२॥

तदाहुरन्यदेवत्याः पशवो भवन्त्यन्यदेवत्याः पुरोळाशा विलोमैतत्क्रियते कथमेतत्सलोम भवतीत्यैन्द्रः पशूनामुत्तमो भवत्यैन्द्रः पुरोळाशानां प्रथम इन्द्रियं वै वीर्यमिन्द्र इन्द्रियेणैवास्मा इन्द्रियं[2] वीर्यं संदधातीन्द्रियेणेन्द्रियं वीर्यमवरुन्धे॥१३॥

सावित्रः पुरोळाशो भवति सवितृप्रसूततायै वारुणो भवति वरुणो वा एतं गृह्णाति यः पाप्मना गृहीतो भवति वरुणेनैवैनं वरुण्यान्मुञ्चत्यन्त्यो भवत्यन्तत एवैनं वरुणपाशात्प्रमुञ्चति॥१४॥

एकादशकपाल ऐन्द्रो भवत्येकादशाक्षरा वै त्रिष्टुबिन्द्रियमु वै वीर्यं त्रिष्टुबिन्द्रियस्यैव वीर्यस्यावरुद्ध्यै॥१५॥

द्वादशकपालः सावित्रो भवति द्वादश वै मासाः संवत्सरस्य संवत्सरं वान्नाद्यमन्वायत्तं संवत्सरादेवास्मा अन्नाद्यमवरुन्धे॥१६॥

दशकपालो वारुणो भवति दशाक्षरा वै विराडन्नं विराड्वरुणोऽन्नपतिर्वरुणेनैवास्मा अन्नमवरुन्धे मध्यत एतैः पुरोडाशैः प्रचरति मध्यं वा एतेषां योनिः स्वादेवैनान्योनेः प्रजनयति ॥१७॥

वडवाऽनुशिशुर्दक्षिणा भवत्युभयं वा एषा जनयत्यश्वं चाश्वतरं चोभयं सौत्रामणीष्टिश्च पशुबन्धश्चोभयस्यैवावरुद्ध्यै॥१८॥ इति द्वितीयं ब्राह्मणम्॥

२. इन्द्रियवीर्यं MD

12. There are *Upaśayās* (extra vessels) made of *Palāśa* wood. *Palāśa* is indeed the Brāhman (Veda or Priesthood). It is by Brāhman he gains the heavenly world. There are two feathers of *Apaṣthiha* (a kind of vulture that kills the prey with its claws). He thereby secures the ferocity and lordship of birds. Thus there are these thirty-six (items); and the Bṛhatī metre has thirty-six syllables and cattle belong to Bṛhatī. Thus by means of the Bṛhatī, he secures cattle for him.

13. Now they ask - "The *Paśus* belong to one set of gods and the *Puroḍāśa* are for a different set of deities. This topsy-tervy. How to make them proper?" To Indra belongs the last of the *Paśus* and to Indra is the first of the *Puroḍāśas.* Energy is indeed that of Indra, the vital power. Through (Indra's) energy he thus endows him with energy or vital power. By means of (Indra's) energy he secures energy or vital power.

14. There is a *Puroḍāśa* for Savitā to make him impelled by Savitā. There is one *(Puroḍāśa)* to Varuṇa, for it is Varuṇa who takes captive of him, who is overcome by evil. So by that of Varuṇa, he releases him from that (captivity) of Varuṇa; he thus releases him from the noose of Varuṇa.

15. There is a *Puroḍāśa* in eleven potsherds to Indra. There are eleven syllables for Tṛṣṭhubh metre, Tṛṣṭhubh is energy and vital power and thereby he secures the energy and vitality (of Indra).

16. There is a *Puroḍāśa* in twelve potsherds for Savitā. There are twelve months for the year and year means food inexhaustible. From the year he thus secures food for him.

17. There is a *Puroḍāśa* for Varuṇa in ten potsherds; the Virāt metre has ten syllables and Virāt is food. Vruṇa is the lord of food. Through Varuṇa, he thus secures food for him. In the middle (of the sacrifice) they proceed with these *Puroḍāśas.* The middle means womb, and thereby he causes them to be produced by their own womb.

18. A mare with a foal is the *Dakṣiṇā,* for such a man produces both the horse and the mule. *Sautrāmaṇī* is both an *Iṣṭi* and *Paśubandha.* That is to enable him to gain both of these. (Second Brāhmaṇa Ends.)

तृतीयं ब्राह्मणम्

इन्द्रस्येन्द्रियमन्नस्य रसः सोमस्य भक्षः सुरयाऽसुरो नमुचिरहरत्सोऽश्विनौ च सरस्वतीं चोपाधावच्छेपानोऽस्मि नमुचये न त्वा दिवा न नक्तः हनानि न दण्डेन न धन्वना न पृथेन न मुष्टिना न शुष्केण नार्द्रेणाथ म इदमहार्षीदिदं म आजिहीर्षथेति॥१॥

तेऽब्रुवन्नस्तु नोऽत्राप्यथाहरामेति सह न एतदथाहरतेत्यब्रवीदिति तावश्विनौ च सरस्वती चापां फेनं वज्रमसिञ्चन्न शुष्को नार्द्र इति तेनेन्द्रो नमुचेरासुरस्य व्युष्टायाः रात्रावनुदित आदित्ये न दिवा न नक्तमिति शिर उदवासयत्॥२॥

तस्मादेतदृषिणाभ्यनूक्तमपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः। विश्वा यदजय स्पृध इति पाप्मा वै नमुचिः पाप्मानं वाव तद्द्विषन्तं भ्रातृव्यः हत्वेन्द्रियं वीर्यमस्यावृङ्क्त स यो भ्रातृव्यवान्त्स्यात्स सौत्रामण्या यजेत पाप्मानमेव तद्द्विषन्तं भ्रातृव्यः हत्वेन्द्रियं वीर्यमस्य वृङ्क्ते तस्य शीर्षश्छिन्ने लोहितमिश्रः सोमोऽतिष्ठत्तस्मादबीभत्सन्त त एतदन्धसो विपानमपश्यन्त्सोमो राजामृतः सुत इति तेनैनः स्वदयित्वात्मन्नदधत॥३॥

स्वाद्वीं त्वा स्वादुनेति सुराःसंदधाति स्वदयत्येवैनां तीव्रां तीव्रेणेतीन्द्रियमेवास्मिन्दधात्यमृताममृतेनेत्यायुरेवास्मिन्दधाति मधुमतीं मधुमतेति रसमेवास्यां दधाति सृजामि सः सोमेनेति सोमरूपमेवैनां करोति सोमोऽस्यश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्वेत्येता वा एतं देवता अग्रे यज्ञः समभरंस्ताभिरेवैनः सम्भरत्यथो एवैतद्देवता भागधेयेन समर्द्धयत्यासुनोति सुत्यायै तिस्रो रात्रीर्वसति तिस्रो हि[1] रात्रीः सोमः क्रीतो वसति सोमरूपमेवैनां करोति॥४॥

१. तिस्रो वा TE, My, H

BRĀHMAṆA III

1. Namuci carried away Indra's strength, the essence of food, and the *Soma* drink. He (Indra) ran up to the Aśvins and Sarasvatī, crying I have taken an oath with Namuci saying, "I will not kill you by day or by night; by a stick or bow, by my palm or wrist; by a dry (weapon) or a wet one and yet he has taken away these things (strength etc.) from me. Please restore these to me."

2. The (Aśvins and Sarasvatī) said- "Give us a share in them; then we will bring them back to you." He said, "Let these be common to us, win them back." Those Aśvins and Sarasvatī poured out foam of water (to act as) a thunderbolt, since it (foam) is neither dry nor wet. When the night was ending and the Sun had not yet risen, Indra considering it as neither night, nor day, cut off Namuci's head.

3. That is why the Ṛṣi said - "O Indra, you cut off Namuci's head with foam of water. Thus you conquerred all enemies." Namuci is evil and by killing that hateful evil enemy, Indra captured his energy or vital power from him. Let him who has an enemy, perform *Sautrāmaṇī* so that he kills that hateful evil enemy and take his energy and vital power. In his (Namuci's) head there was the *Soma* juice mixed with blood which was repulsive for them. They found out a way to separate the two and make it (*Soma*) drinkable. "King Soma, the drink of immortality, is pressed" - and thereby made that (*Soma*) tasty and took it (as food).

4. "You the sweet (liquor), I mix with sweet (*Soma*)" - thus saying he mixes (the ingrediants of) *Soma* liquor and make it potable. "The strong (decoction) with the strong" — by this he bestows energy on him. "With the immortal with the immortal" — by which he endows life unto him. "The honeyed with honey" - he thereby bestows taste to it. "I mix with the *Soma*" - he thereby makes it (*Surā*) a form of *Soma*."You are *Soma*; get yourself readied for the Aśvins; get you readied for Sarasvatī; get you readied for Indra, the *Sutrāmaṇa* " - for these were the deities who helped to prepare that sacrifice and now with the help of those deities, he now prepares it and provides these deitites with their shares. He distils it in order to make it a *Soma* - pressing (process) and it is kept for three nights, just as *Soma* which remains for three nights after it is purchased. Thus he makes it (assume) the form of *Soma* juice.

द्वे वेदी भवतो द्वा वाव लोकावित्याहुर्देवलोकश्चैव पितृलोकश्चेत्युत्तरान्या भवति दक्षिणान्योत्तरो वै देवलोको दक्षिणः पितृलोक उत्तरयैव देवलोकमवरुन्धे दक्षिणया पितृलोकम्॥५॥

पयश्च सुरा च भवतः सोमो वै पयोऽन्नꣳ सुरा पयसैव सोमपीथमवरुन्धे सुरयान्नाद्यं क्षत्त्रं वै पयो विट् सुरा सुरां पूत्वा पयः पुनाति विश एव तत्क्षत्त्रं जनयति विशो हि क्षत्त्रं जायते॥६॥

वायोः पूतः पवित्रेण [2]प्राङ्सोमोऽतिद्रुत इति सोमोऽतिपूतस्य[3] पुनाति यथारूपमेवैनं पुनातीन्द्रस्य युज्यः सखेति यदेवास्य तेनेन्द्रियं वीर्यमतिक्रान्तं भवति तदस्मिन्पुनर्दधाति ॥७॥

वायोः पूतः पवित्रेण प्रत्यङ्सोमोऽतिद्रुत[2] इति सोमपाविनः[3] पुनाति यथारूपमेवैनं पुनातीन्द्रस्य युज्यः सखेति यदेवास्य तेनेन्द्रियं वीर्यमतिक्रान्तं भवति तदस्मिन्पुनर्दधाति ॥८॥

पुनाति ते परिस्रुतमिति समृद्धिकामस्य पुनाति समृद्ध्यै सोमꣳ सूर्यस्य दुहितेति श्रद्धा वै सूर्यस्य दुहिता श्रद्धयैष सोमो भवति श्रद्धयैवैनꣳ सोमं करोति वारेण शश्वता तनेति वालेन ह्येषा पूयते॥९॥

ब्रह्म क्षत्त्रं पवत इति पयः पुनाति ब्रह्मण एव तत्क्षत्त्रं जनयति ब्रह्मणो हि क्षत्त्रं जायते तेज इन्द्रियमिति तेज एवास्मिन्निन्द्रियं वीर्यं दधाति सुरया सोम इति सुरया हि सोमः सुत आसुत इत्यासुताद्धि सूयते मदायेति मदाय वाव सोमो मदाय सुरोभावेव सोममदं च सुरामदं चावरुन्धे शुक्रेण देव देवताः पिपृग्धीति शुक्रेण देव देवताः प्रीणीहीत्येवैतदाह रसेनान्नं यजमानाय धेहीति रसमेवान्नं यजमाने दधाति पूर्वे पयोग्रहा गृह्यन्ते परे सुराग्रहा विशं तत्क्षत्त्रस्यानुवर्त्मानं करोति॥१०॥

२. प्रत्यङ् सोमो MD
३. प्राङ् सोमो MD

२. सोमवामिनः MD
३. सोमोऽतिपूतस्य MD

5. There two *vedīs*, for they say there are two worlds; the world of gods and the world of *Pitṛs*. One of the *vedī* is in the north and the other in the south; for the world of gods he gains by the northern one and of the *Pitṛs* by the southern *vedī*.

6. There are both milk and *Surā* - liquor; for milk is *Soma* and the *Surā* is food. He gains *Soma* through the milk and food through *Surā* - liquor. The milk is *Kṣatra* (Warrior class) and the *Surā* is the subjects. He purifies the milk after purifying the *Surā* and thus produces the warrior class out of the *Viś* (commoners); for the nobility is produced out of the peasantry.

7. (He purifies by saying) "Purified by Vāyu's purifier, the *Soma* over-flows forward" - thus in the right manner he purifies him (the Yajamāna) who is purged by *Soma*. "Indra's loyal companion" - Whatever energy or vital power flowed out of him, with that (*Soma*) he now replenishes him.

8. "Purified by Vāyu's purifier, *Soma* over-flows backwards" thus in the right manner he purifies him (Yajamāna) who has vomitted *Soma*. 'Indra's loyal companion' — whatever energy or vital power flowed out of him, with that he now replenishes him.

9. "Purifies your liquour" - so saying he purifies that of one who desires prosperity, to bestow prosperity on him. "You *Soma*, she is the daughter of Sūrya" - faith is the daughter of Sūrya and due to faith that (liquor) becomes *Soma* juice; and by faith he converts it to *Soma* juice. "With a perpetual tail" - for it is with a tail-whisk that it (liquor) is purified.

10. He purifies the milk saying - "The Brahman purifies the *Kṣatra*" - thereby he produces the *Kṣatra* out of the priesthood; for it is from Brahman, the *Kṣatra* is produced. "The vigour and energy" - he thereby bestows on him the vigour and vital power. "By means of *Surā*, the *Soma*" - for the *Surā* is pressed with *Soma*. "Distilled" - for, the juice is obtained from the distilled. "For exhilaration" - *Soma* is the exhilaration, Surā is for exhilaration – both the Soma exhilaration and the *Surā*-exhilaration, he thus secures. "With pure juice, O god; satiate the deities"(meaning) "With the pure juice you satisfy the deities." With the sap, you bestow food for the Yajamāna" - Thereby he enriches the Yajamāna with food in the form of sap. First the *Grahas* or cups of milk are drawn and then the *Grahas* of *Surā*. Thus he makes the *Viś* (peasantry) follow suit the *Kṣatra* (ruling class).

कुविदङ्ग यवमन्तो यवं चिदिति पयोग्रहान्गृह्णाति सोमाꣳशवो वै यवाः सोमः पयः सोमेनैवैनꣳ सोमं करोत्येकया गृह्णात्येकधैव यजमाने श्रियं दधाति श्रीर्हि पयः नाना हि वां देवहितꣳ सदस्कृतमिति सुराग्रहान्गृह्णाति नाना हि सोमश्च सुरा च देवहितमिति देवहिते ह्येते नाना सदस्कृतमिति द्वे हि वेदी भवतो मा सꣳसृक्षाथां परमे व्योमन्निति पाप्मनैवैनं व्यावर्तयति सुरा त्वमसि शुष्मिणीति सुरामेव सुरां करोति सोम एष इति सोममेव सोमं करोति मा मा हिꣳसीः स्वां योनिमाविशन्तीति यथायोन्येवैनां व्यावर्तयत्यात्मनोऽहिꣳसाया एकया गृह्णात्येकधैव यजमाने यशो दधाति यशो हि सुरा॥११॥

क्षत्रं वै पयोग्रहा विट् सुराग्रहा यदव्यतिषक्तान्गृह्णीयाद्विशं क्षत्राद्व्यवच्छिन्द्यात्क्षत्रं विशः पापवस्यसं कुर्याद्यज्ञस्य व्यृद्धिं व्यतिषक्तान्गृह्णाति विशमेव तत्क्षत्रेण[४] संदधाति क्षत्रं विशा पापवस्यसस्य व्यावृत्त्यै यज्ञस्य समृद्ध्यै॥१२॥

प्राणा वै पयोग्रहाः शरीरꣳ सुराग्रहा यदव्यतिषक्तान्गृह्णीयाच्छरीरं प्राणेभ्यो व्यवच्छिन्द्यात्प्राणान् शरीरान्प्रमायुको यजमानः स्याद्व्यतिषक्तान्गृह्णाति शरीरमेव प्राणैः संदधाति प्राणान् शरीरेणाथो आयुरेवास्मिन्दधाति तस्मात्सौत्रामण्येजानः सर्वमायुरेत्यथो य एवमेतद्वेद॥१३॥

सोमो वै पयोग्रहाः अन्नꣳ सुराग्रहा यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्ते सोमपीथं चैवान्नाद्यं चावरुन्धे॥१४॥

४. विशमेव क्षत्रेण MD

11. (He draws the *Grahas* saying) - "Just as owners of barley (crops) cut their barley" - thus (saying) he (Adhvaryu) fills three *Grahas* of milk. Barley stalks are *Soma* branches and *Soma* juice is the milk. Thus he prepares *Soma* juice by means of *Soma*. He fills them with a single *mantra* and thereby he bestows prosperity singly and exclusive on the Yajamāna — for milk is prosperity. "Individually, indeed, a seat acceptable to the gods, has been prepared for you two." (So saying) he fills the (three) *Grahas* of *Surā* liquor. The *Soma* and *Surā* are different "acceptable to gods" - for it is for the liking of gods. "Different seats are prepared (for you two)" (he says); for, there are two *vedīs* (seats) "Do not you get mixed up in the highest skies" - by this he keeps him (the Yajamāna) from evil. "You are the strong *Surā*" - by this he makes *Surā* out of *Surā* itself. "And this is *Soma* (creeper)" and so he makes *Soma* juice out of Soma itself. "Don't you injure me while entering your own womb"- thereby he turns that (*Surā*) away to its own womb (seat) for his own safety. He fills it singly and exclusively and thereby confers fame on the Yajamāna; for *Surā* is indeed fame.

12. The *Grahas* of milk are the *Kṣatra* (ruling class) and the peasantry are the *Surā* cups. Were he to draw them without being mixed up, he will keep the *Kṣatra* aloof from the peasantry and peasantry away from *Kṣatra* and would cause confusion in the sacrifice. Were he to draw them mixed up, he will unite peasantry with *Kṣatra* and *Kṣatra* with peasantry to avoid confusion and for the fulfilment of the sacrifice.

13. The *Grahas* of milk are the *Prāṇas*, and cups of *Surā* are the body. Were he to collect them without being mixed up, he would be separating the *Prāṇas* from the body and the body he would be keeping aloof from the *Prāṇas* and the Yajamāna will depart (from this world). Were he to draw them mixed up, he will be uniting the body with the *Prāṇas* and the *Prāṇas* with the body and thereby confer longevity of life in him (Yajamāna). Therefore the one who performs the *Sautrāmaṇi* lives his full-span of life; so too the one who knows thus.

14. The *Grahas* of milk are *Soma* and the *Grahas* of *Surā* are food. By collecting the *Soma Grahas* and *Surā Grahas*, he secures the *Soma* juice as well as food.

पशवो वै पयोग्रहाः अन्नꣳ सुराग्रहा यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्ते पशूंश्चैवान्नाद्यं चावरुन्धे॥१५॥

ग्राम्या वै पशवः पयोग्रहाः आरण्याः सुराग्रहा यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्ते ग्राम्यांश्चैव पशूनारण्यांश्चावरुन्धे ॥१६॥

ग्राम्येण चान्नेनारण्येन च पयोग्रहान् श्रीणाति तस्माद्ग्राम्याणां पशूनां ग्राम्यं चैवान्नाद्यमारण्यं चावरुन्धे[५] ॥१७॥

तदाहुरेतस्यै वा एतदघलायै देवतायै रूपं यदेते घोरा आरण्याः पशवो यदेतेषां पशूनां लोमभिः पयोग्रहान् श्रीणीयाद्रुद्रस्यास्ये पशूनपिदध्यादपशुर्यजमानः[६] स्याद्यत्र श्रीणीयादनवरुद्धा अस्य पशवः स्यू रुद्रो हि पशूनामीष्ट इति सुराग्रहानेवैतेषां पशूनां लोमभिः श्रीणाति सुरायामेव तद्रौद्रं दधाति तस्मात्सुरां पीत्वा रौद्रमना अथो आरण्येष्वेव पशुषु रुद्रस्य हेतिं दधाति ग्राम्याणां पशूनामहिꣳसाया अवरुद्धा अस्य पशवो भवन्ति न रुद्रस्यास्ये पशूनपिदधाति॥१८॥

या व्याघ्रं विषूचिकोभौ वृकं च रक्षति श्येनं पतत्रिणꣳ सिꣳहꣳ सेमं पात्वꣳ हसः। यदापिपेष मातरं पुत्रः प्रमुदितो धयन्। एतत्तदग्ने अनृणो भवाम्यहतौ पितरौ मयेत्यध्वर्युश्च प्रतिप्रस्थाता च जघनेन वेदिं प्राञ्चमावृत्तं यजमानꣳ श्येनपत्राभ्यामूर्ध्वं चावाञ्चं च पावयतः प्राणोदानयोस्तद्रूपं प्राणोदानावेवारुन्ध ऊर्ध्वश्च ह्ययमवाङ् च प्राण आत्मानमनुसञ्चरति सम्पृचस्स्थ सं या भद्रेण पृङ्क्तेति पयोग्रहान्त्सम्मृशति श्रियैवैनं यशसा समर्धयति विपृचस्स्थ वि मा पाप्मना[७] पृङ्क्तेति सुराग्रहान् पाप्मनैवैनं व्यावर्तयति॥१९॥ इति तृतीयं ब्राह्मणम्॥

॥ इति चतुर्थोऽध्यायः॥

५. चावरुद्धम् MD

६. पशूनभिदध्यात् TE,H

७. पापेन TE

15. The *Grahas* of milk are the cattle and the *Grahas* of *Surā* are food. By collecting the *Soma Grahas* and *Surā Grahas*, he secures cattle and food.

16. The *Grahas* of milk are the domestic animals whereas the *Surā Grahas* are the wild animals. By collecting the *Soma Grahas* and *Surā Grahas*, he secures both the domestic and wild animals.

17. He mixes the *Grahas* of milk with both cultivated and wildly grown food (grains), whereby both the cultivated and wild food grains are secured for the domestic animals.

18. Now they say - "These wild animals have the form of that ferocious deity (Rudra), and by stirring the *Grahas* of milk with the hair of these animals, it will amount to throwing the cattle into the mouth of Rudra and the Yajamāna will be deprived of his cattle." If he were not to stir (with their hair), these animals will not be secured by him, because Rudra is the master of the animals. Therefore only the *Surā Grahas* are stirred by the hairs of these animals. And that ferocity (of Rudra) is put only into the *Surā* liquor. That is why after drinking *Surā* liquor one becomes violent in temperament. Therefore he directs the arrows of Rudra only on the wild beasts so as to ensure safety to the domestic animals. Thus his(domestic) animals become secured and he does not throw the animals into the mouth of Rudra.

19. (He mixes up saying) "That *Viṣūcikā* (cholera disease) which does not afflict the tiger and the wolf; the winged eagle and the lion, may spare this one (Yajamāna) from affliction. As a child joyfully suckling, I hurt my mother. So now, O Agni, I get released from my debt (to my parents) and unharmed are my parents, by me." Thus saying the Adhvaryu and the Pratiprasthātā, with a pair of eagle's feathers, purify both upwards and downwards the Yajamāna who (sits) turned to the east, behind the *vedī*. This is the form of the *Prāṇa* and *Udāna* and thereby he secures the *Prāṇa* and *Udāna*. This *Prāṇa* moves in the body both upwards and downwards. (He further says) - "You are the link. You link me with happiness" and touches the *Grahas* of milk. Thereby he enriches him with prosperity and fame. (He says) "You are the separating one; separate me from evil." Thus he touches the *Grahas* of *Surā* and thereby separates him from evil. (Third Brāhmaṇa Ends.)

(Chapter Four Ends.)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

इन्द्रस्य वै यत्रेन्द्रियाणि वीर्याणि व्युदक्रामंस्तानि देवा एतेनैव यज्ञेन पुनः समदधुर्यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्त इन्द्रियाण्येवास्मिंस्तद्वीर्याणि पुनः सन्दधत्युत्तरेऽग्नौ पयोग्रहाञ्जुहति शुक्रेणैवैनं तत्सोमपीथेन समर्धयन्ति[1]॥१॥

स जुहोति सुरावन्तं बर्हिषदः सुवीरमिति सुरावान्वा एष बर्हिषद्यज्ञो यत्सौत्रामणी बर्हिषैवैनं यज्ञेन समर्धयति यज्ञः हिन्वन्ति महिषा नमोभिरित्यृत्विजो वै महिषा यज्ञो नम ऋत्विग्भिरेव यज्ञः समर्धयति यज्ञेन यजमानं दधानाः सोममिति सोमपीथमेवास्मिन्दधति दिवि देवतास्विति दिव्येवैनं देवतासु दधति मदेमेन्द्रमिति मदाय वाव सोमो मदाय सुरोभावेव सोममदं च सुरामदं चावरुन्धे यजमानाः स्वर्क्का इत्यर्क्को वै देवानामन्नमन्नं यज्ञो यज्ञेनैवैनमन्नाद्येन समर्धयति हुत्वा भक्षयन्ति संमृद्धमेवास्य तद्वर्धयन्ति॥२॥

स भक्षयति यमश्विना नमुचेरासुरादधीत्यश्विनौ ह्येतन्नमुचेरध्याहरताः सरस्वत्यसुनोदिन्द्रियायेति सरस्वती ह्येतमसुनोदिन्द्रियायेमन्तः शुक्रं मधुमन्तमिन्दुमिति शुक्रो वा एष मधुमानिन्दुर्यत्सोमः सोमः राजानमिह भक्षयामीति सोम एवास्य राजा भक्षितो भवति दक्षिणेऽग्नौ सुराग्रहाञ्जुह्वति पाप्मनैवैनं तद्व्यावर्तयन्ति॥३॥

स जुहोति यस्ते रसः संभृत ओषधीष्वित्यपां च वा एष ओषधीनां च रसो यत्सुराऽपाञ्चै-वैनमेतदोषधीनां च रसेन समर्धयति सोमस्य शुष्मः सुरया सुतस्येति य एव सोमो शुष्मो यः सुरायां तमेवावरुन्धे तेन जिन्व यजमानं मदेनेति तेन प्रीणीहि यजमानं मदेनेत्येवैतदाह

१. समर्धयति MD

Chapter Five

BRĀHMAṆA I

1. When Indra's energy and vital power flowed out, the gods restored them only by means of this sacrifice. By collecting the *Grahas* of milk and the *Grahas* of *Surā,* he restores in him that energy and that vital power. He offers the *Grahas* of milk into the northern fire and thereby enriches him with that bright *Soma* beverage.

2. He offers (saying) "One supplied with *Surā,* seated on the *Barhis* (grass seat) and powerful"- for, this sacrifice (*Sautrāmaṇī*) is indeed supplied with *Surā* liquor and is seated on the *Barhis.* Of course with the *Barhis* and the sacrifice, he causes him to prosper. "By their devotion the *Mahiṣas* (the buffalos) quicken the sacrifice" - the *Mahiṣas* are no doubt the priests and devotion is sacrifice and he enriches the sacrifices by means of the *Ṛtviks* (priests) and through the sacrifice he causes the Yajamāna to prosper. "They who bestow *Soma*" - they (the *Ṛtviks*) supply the *Soma* drink upon him. "With the gods in heaven" - they (*Ṛtviks*) thus place him amidst the gods in heaven. "May we enjoy" - the *Soma* juice indeed, produces exhileration, so too the *Surā* produces exhileration. Thus he secures exhileration due to both *Soma* and *Surā.* "O Yajamāna, with good *Arka*" - *Arka* is the food of gods and food is sacrifice. Thereby he enriches him with sacrifice and food. After offering, they drink (of the milk) and thereby increase what prosperity is in him.

3. He drinks (saying) - "That (*Soma*) which Aśvins confiscated from the Asura, Namuci" - for the two Aśvins did snatch away that (*Soma* juice) from Namuci. "And Sarasvatī distilled for the energy (of Indra)" - for Sarasvatī, indeed, distilled to (restore) the strength of Indra. "That clear sweet draught" for the *Soma* draught is indeed clear and sweet. "I am now drinking the King Soma" - it is thus the king Soma who is drunk by him. On the southern fire they offer the *Grahas* of *Surā* liquor and thereby they free him from evil.

4. He makes the offering (chanting) - "That essence of yours which has been collected in the plants" - because, this *Surā* is the essence of water and plants and thus he enriches it with the essence of the waters and plants. "The strength of the *Soma* together with the *Surā*" - he thereby gains what

सरस्वतीमश्विनाविन्द्रमग्निमिति देवताभिरेव यज्ञꣳ समर्धयति देवताभिर्यज्ञेन यजमानꣳ हुत्वा भक्षयन्ति व्यृद्धमेवास्य तत्समर्धयन्ति[2] ॥४॥

स भक्षयति यदत्र रिसꣳ रसिनः सुतस्येति सुतासुतयोरेव रसमवरुन्धे यदिन्द्रो अपिबच्छचीभिरितीन्द्रो ह्येतदपिबच्छचीभिरहं तदस्य मनसा शिवेनेत्यशिव इव वा एष भक्षो यत्सुरा ब्राह्मणस्य शिवमेवैनमेतत्कृत्वात्मन्धत्ते सोमꣳ राजानमिह भक्षयामीति सोम एवास्य राजा भक्षितो भवति॥५॥

तद्धैतदन्येऽध्वर्यवो राजन्यं वा वैश्यं वा परिक्रीणन्ति स एतद्भक्षयिष्यतीति तदु तथा न कुर्याद्यो ह वा एतद्भक्षयति तस्य हैवं पितॄन्पिता महानेष सोमपीथोऽन्वेति दक्षिणस्यैवाग्नेस्त्रीनङ्गारान्निर्वर्त्य बहिष्परिधि तदेताभिर्व्याहृतिभिर्जुहुयात् ॥६॥

पितृभ्य स्वधायिभ्यः स्वधा नम इति पितॄनेव पितृलोके स्वधायां दधाति पितामहेभ्यः स्वधायिभ्यः स्वधा नम इति पितामहानेव पितामहलोके स्वधायां दधाति प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नम इति प्रपितामहानेव प्रपितामहलोके स्वधायां दधाति ॥७॥

अप आनीय निनयत्यक्षन्पितर इत्यन्नाद्यमेवैषु दधात्यमीमदन्त पितर इति मदयत्येवैनानतीतृपन्त पितर इति तर्पयत्येवैनान्पितरः शुन्धध्वमित्यनुपूर्वमेवैनान्त्सर्वान्पावयति पवित्रं वै सौत्रामणी॥८॥

त्रिभिः पवित्रैः पावयन्ति त्रयो वा इमे लोका एभिरेवैनं लोकैः पुनन्ति पावमानीभिः पावयन्ति पवित्रं वै पावमान्यः पवित्रेणैवैनं पुनन्ति तिसृभिस्तिसृभिः पावयन्ति त्रयो वै प्राणाः प्राण उदानो व्यानस्तैरेवैनं पुनन्ति नवभिः पावयन्ति नव वै प्राणाः प्राणैरेवैनं पुनन्ति प्राणेषु पुनः

२. समर्धयति MD

strength is there in the *Soma* juice and the *Surā* liquor. "By that intoxicating drink gladden the Yajamāna" (meaning) with that make the Yajamāna revel in exhileration. "Sarasvatī, Aśvins, Indra and Agni" - with these deitites he enriches the sacrifice, through the deities and the sacrifice he (enriches) the Yajamāna. After offering, he drinks and thus recoups what is difficient in him.

5. He drinks (chanting) - "Whatever is mixed herewith of (the *Surā*) the pressed and juicy" - Thereby he gains for him the essence of both the pressed (extracted) and *Asuta* (infused) *Soma*. "That which Indra drank eagerly" - for Indra Indeed, drank it avidly". "That (essence) I drink with auspicious thought" - this *Surā* is of course an inauspicious drink for a brahmin and he takes it into himself after making it auspicious. "I drink this king Soma now" for king Soma himself becomes the one drunk by him.

6. Here now, other Adhvaryus (like the Carakas) engage one of the princely class or a *Vaidya* thinking "let him drink this (*Surā*)." But it should not be done so. Because this *Soma* juice drunk reaches the fathers and grand-fathers of that man who drinks it. Having taken out three coals of the southern fire and kept them on the enclosing stones, he should offer that *Surā* on those (coals) with these (three) chants.

7. "*Svadhā* be with my prostrations to the *Pitṛs*, who like *Svadhā*" - He thus instals his *Pitṛs* with the *Svadhā* in the world of *Pitṛs*. "*Svadhā* be with my prostrations to the *Pitāmahās* who like *Svadhā*" - He thus instals his grand-fathers with *Svadhā* in the world of the grand-fathers. "*Svadhā* be with my prostrations to the *Prapitāmahas*, who like *Svadhā*" - He thus instals his great grand-fathers with *Svadhā* in the world of great grand-fathers.

8. He brings water and pours it (into the cups) saying - "The *Pitṛs* have drunk" - by which he supplies food to them. "These *Pitṛs* have become exhilerated" - he indeed makes them exhilerated. "The *Pitṛs* are satiated"— Indeed he satiates his *Pitṛs*. "May the *Pitṛs* cleanse themselves" - he thus enables them to wash in the order (i.e. father, grand-fathers and then the great grand-fathers); because *Sautrāmaṇī* is purificatory.

9. By three *Pavitras* (purifying instruments) they purify him. There are these three worlds and by means of these three worlds they purify him.

पूतं प्रतिष्ठापयन्ति पवित्रेण पावयन्त्यजाविकस्य वा एतद्रूपं यत्पवित्रमजाविकेनैवैनं पुनन्ति वालेन पावयन्ति गोऽश्वस्य वा एतद्रूपं यद्वालो गोऽश्वेनैवैनं पुनन्ति हिरण्येन पावयन्ति देवानां वा एतद्रूपं यद्धिरण्यं देवानामेवैनꣳ रूपेण पुनन्ति सुरया पावयन्ति सुरा हि पूता पूतयैवैनं पुनन्ति तद्यथा सुरा पूयमाना बल्कसेन विविच्यत एवमेवैतद्यजमानः सर्वस्मात्पाप्मनो निर्मुच्यते य एवं विद्वान्त्सौत्रामण्या यजते यो वैतदेवं वेद॥९॥

तदाहुर्याजयितव्यꣳ सौत्रामण्या३ न याजयितव्यां३ इत्यनन्तरायꣳ ह्येवास्मात्सर्वं पाप्मानमपघ्नन्तीति तदु ह स्माह रेवोत्तरास्थपतिः पाटवश्चाक्रोऽपि प्रदानं प्रदाय याजयितव्यमेवात्मा वै यज्ञस्य यजमानोऽङ्गान्यृत्विजो यत्र वा आत्मा पूतः पूतानि तत्राङ्गान्युभय एव पुनत उभये पाप्मानमपघ्नते तस्मादपि प्रदानं प्रदाय याजयितव्यमेवेति॥१०॥

पितृलोकं वा एतेऽन्ववयन्ति ये दक्षिणेऽग्नौ चरन्त्याज्याहुतिं जुहोति यज्ञो वा आज्यं यज्ञादेव यज्ञे प्रतितिष्ठन्ति॥११॥

स जुहोति ये समानाः समनसः पितरो यमराज्ये । तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पतामिति पितॄनेव यमे परिदधात्यथो पितृलोकमेव जयति सर्वे यज्ञोपवीतानि

They purify with the (chanting of) *Pavamāṇa Ṛks*; for *Pavamānas* are purificatory and thus they purify him with the purifiers. With three *Ṛks* each time, they purify him; for there are three *Prāṇas*; viz; *Prāṇa, Udāna* and *Vyāna* and by these they purify him. By means of nine (*Ṛks* 3 x 3) they purify him, for there are nine channels of breath and by means of these nine *Prāṇas*, they purify him. In the *Prāṇas* they instal him, (thus) purified. They purify him with *Pavitra* (goat's hair and sheep's wool) because the *Pavitra* is a form of goat and sheep and thus they purify him by means of the goat and the sheep. They purify him with a tail (whisk)- - this tail is, no doubt, a form of the kine and the horse. Thus they pruify him with gold and this gold is a form of the gods; thus they purify him by means of the form of the gods. They purify him with *Surā*-liquor. *Surā* is purified and thus they purify him by means of the purified. Even as the liquor which distilled, gets rid of impurities, so is this Yajamāna thereby rid of all impurities. So too the one who knowing this performs the *Sautrāmaṇī* or even one who knows this.

10. Now they may raise the question - "Is the *Sautrāmaṇī* to be performed or is it not to be performed? (In any case) they continuously drive away all evil from him." In this regard one Revottara Sthāpati Cakra son of Paṭu once said, "Even after one making the surrender, one ought certainly to perform the sacrifice"; for the sacrificer is the body and the *Ṛtviks* are the limbs. "Whenever the body is pure, the limbs are also pure. Both of them indeed purify him and both these repel evil from him"; so even after surrender of one's self; one has to perform it. (Even if the Yajamāna by knowing the greatness of the *Sautrāmaṇī's* purificatory effect, need not actually perform it since its knowledge purifies him as said in the previous Kaṇḍikā, since the *Ṛtviks* are not purified even without its knowledge, he has to perform it in their interest).

11. Those who make the offering into the southern fire, indeed go to the world of *Pitṛs*. He offers a *ghee* oblation and *ghee* is sacrifice. By means of sacrifice he gets established in the sacrifice.

12. He makes the offering (saying) "The *Pitṛs* who are as equal with one mind in the realm of Yama - may their world, the *Svadhā*, with my prostrations and sacrifice, prosper among the gods." Thereby he entrusts the *Pitṛs* to Yama and he also conquers the world of the *Pitṛs*. Then all of them change

कृत्वोत्तरमग्निमुपसमायन्त्ययं वै लोक उत्तरोऽग्निरस्मिन्नेव लोके प्रतितिष्ठन्त्याज्याहुतिं जुहोति यज्ञो वा आज्यं यज्ञादेव यज्ञे प्रतितिष्ठन्ति॥१.२॥

स जुहोति ये समानाः समनसो जीवा जीवेषु मामकाः। तेषाꣳ श्रीर्मयि कल्पतामस्मिँल्लोके शतꣳ समा इति स्वानामेव श्रियमवरुन्धेऽथो ज्योग्जीवातुमेवैषु दधाति पयः समन्वारब्धेषु जुहोति प्राणो वा अन्नं पयः प्राण एवान्नाद्येऽन्ततः प्रतितिष्ठन्ति॥१३॥

स जुहोति द्वे सृती अशृणवं पितृणामहमिति[3] द्वे वाव सृती इत्याहुर्देवानां चैव पितृणां चेति ताभ्यामिदं विश्वमेजत्समेतीति ताभ्याꣳ हीदꣳ सर्वमेजत्समेति यदन्तरा पितरं मातरं चेत्यसौ वै पितेयं माता आभ्यामेव पितृन्देवलोकमपिनयत्येकाकी हुतोच्छिष्टं भक्षयत्येकधैव श्रियमात्मन्धत्ते श्रीर्हि पयः॥१४॥

स भक्षयतीदꣳ हविः प्रजननं मेऽस्त्विति प्रजननꣳ हि यदि पयो यदि सोमो दशवीरमिति प्राणा वै दश वीराः प्राणानेवात्मन्धत्ते सर्वगणमित्यङ्गानि वै सर्वे गणा अङ्गान्येवात्मन्धत्ते स्वस्तय आत्मसनीत्यात्मानमेव सनोति प्रजासनीति प्रजामेव सनोति पशुसनीति पशूनेव सनोति लोकसनीति लोकाय वै यजते तमेव जयत्यभयसनीति स्वर्गो वै लोकोऽभयꣳ स्वर्ग एव लोकेऽन्ततः प्रतितिष्ठत्यग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतोऽस्मासु धत्तेति तद्य एवैनमेते याजयन्ति तानेतदाहैतन्मयि सर्वं धत्तेति हिरण्येन मार्जयन्तेऽमृतं वै हिरण्यममृत एवान्ततः प्रतितिष्ठन्ति॥१५॥ इति प्रथमं ब्राह्मणम्॥

३. पितॄणां MD

their sacred threads to the left shoulders and approach the northern fire. This northern fire is the terrestrail world and they get established in this world. Then they offer (*ghee*); *ghee* is indeed sacrifice and by means of sacrifice they get established in the sacrifice.

13. He offers (saying) "Those who are my own living beings among living beings, equal to me and of the same mind with me, let their prosperity be with me in this world, for a hundread years." He thereby secures the prosperity of his own people for himself and confers long life unto them, while they (*Ṛtviks*) stand touching each other, he (Adhvaryu) offers milk; for milk is *Prāṇa* and food. They thus finally get established in *Prāṇa* and food.

14. He offers (saying) "I have heard of two paths for the *Pitṛs*" - because they say there are only two paths; viz., that of the gods and that of the *Pitṛs*." By those (two paths) all these living beings pass" - for, it is through either of those paths that everything living, passes. "What is there between the father and the mother" - The father, no doubt is this yonder (sky) and this (terrestrial world) is the mother. By these two he leads the *Pitṛs* to the heavenly world. Then he drinks the remaining of the obltation all alone and thereby he exclusviely secures prosperity for himself for milk is prosperity.

15. He drinks (saying) "May this *Havis* be productive for me" - for whether it is milk or *Soma*, it is productive indeed. "Possessed of ten heroes" - ten heroes are doubtless, the *Prāṇas*; he thereby takes the *Prāṇas* into himself. "with all the warriors" - all the warriors means the limbs. Thereby he takes into himself the limbs. "For well-being, breath-winning" - thereby he wins the life-breath. "Winner of offspring" - by which he wins progeny. "Winner of cattle" by which he wins cattle. "Winner of *Loka* (heavens)" - he indeed performs sacrifice to win the worlds (beyond) and thus he wins it. "Winner of fearlessness" - for the heavenly world is the fearless one. Ultimately he establishes himself in the heavenly world. "May Agni make my progeny multiply and bestow food, milk and potency in us." To those who cause him to perform to sacrifice, he says thus "Bestow everything to me." Then they clean themselves with gold, for gold is immortality and thereby they get established in immortality. (First Brāhmaṇa Ends).

द्वितीयं ब्राह्मणम्

प्रजापतिर्यज्ञमसृजत्तमाहरत्तेनायजत[1] तेनेष्ट्वा रिरिचान इवामन्यत स एतं यज्ञक्रतुमपश्यत्सौत्रामणीं तेनायजत ततो वै स पुनराप्यायत रिच्यत इव वा एष यः सोमेन यजते वीव ह्यस्य वित्तं वेदो हरन्ति सोमेनेष्ट्वा सौत्रामण्या यजेत यथा धेनुर्दुग्धा पुनराप्यायेतैवꣳ हैव पुनराप्यायत आ प्रजया पशुभिः प्यायते प्रत्यस्मिँल्लोके तिष्ठत्यभि स्वर्गं लोकं जयति य एवं विद्वान्त्सौत्रामण्या यजते यो वैतदेवं वेद॥१॥

तद्धैतत्पप्रच्छ सुप्ला सार्ञ्जयः प्रतीदर्शमैभावतं यन्न दीक्षयेव दीक्षते न सोमाꣳशव इव न्युप्यन्तेऽथ कथꣳ सौत्रामणी सोमयज्ञो भवतीति॥२॥

स होवाच शिरो वा एतद्यज्ञस्य यद्व्रतमात्मा दीक्षैतत्खलु वै व्रतस्य रूपं यत्सत्यमेतद्दीक्षायै यच्छ्रद्धा मनो यजमानस्य रूपं वाग्यज्ञस्येति स यद्वाचा व्रतमुपैत्यात्मन्येवैतद्यज्ञस्य शिरः प्रतिदधाति सत्यꣳ श्रद्धायां दधाति॥३॥

यजमानं यज्ञे तस्मादेतस्य यज्ञस्य व्रतमेव दीक्षा वृषो वै व्रतं योषा दीक्षा वृषा सत्यं योषा श्रद्धा वृषा मनो योषा वाग्वृषा पत्न्यै[2] यजमानस्तस्माद्यत्रैव पतिस्तत्र जायाऽथो यज्ञमुख एव तन्मिथुनानि करोति प्रजात्या एते खलु वा एतस्य यज्ञस्य सोमाꣳशव इत्याहुर्यच्छष्पाणि तोक्मानि लाजा इति प्रातःसवनस्यैतद्रूपं यच्छष्पाण्ययं वै लोकः प्रातःसवनꣳ स आश्विन आश्विनेन पयसा प्रथमाꣳ रात्रिं परिषिञ्चति स्वेनैवैनमेतल्लोकेन स्वया देवतया स्वेन रूपेण प्रातःसवनेन समर्धयति॥४॥

माध्यन्दिनस्यैतत्सवनस्य रूपं यत्तोक्मान्यन्तरिक्षं वै माध्यन्दिनꣳ सवनं तत्सारस्वतꣳ सारस्वतेन

१.असृजततमाहरत् TE
२. See Notes

BRĀHMAṆA II

1. Prajāpati created the (*Soma*) sacrifice and performed it. He felt as if withered away. Then he discovered this sacrificial rite, the *Sautrāmaṇī* and performed it and thereby he got revitalised. Whoever performs the *Somayāga* feels as if withered away, for the prosperity is, as it were, taken away from him. Therefore after performing *Somayāga* one should perform the *Sautrāmaṇī*, so that just like a cow being milked gets replenished again, he becomes revitalised. He get replenished by offspring and cattle. He who knowing this, performs *Sautrāmaṇī*, or even one who knows this, gets established in this world and gains the heavenly world.

2. Regarding this Supla Sārñjaya asked Pratīdarśa, son of Abhāvata, - "Since neither one becomes initiated nor even the *Soma* plants are pressed in it, how come *Sautrāmaṇī* is considered as a *Somayāga*?"

3. He (Pratīdarśa) said - "That which is called *Vrata* is the head of the sacrifice and *Dīkṣā* (initiation) is its body and Truth is the form of the *Vrata* and faith is that of the initiation. Mind is the form of the Yajamāna and speech, that of the sacrifice. When he enters the *Vrata*, he is replacing the head of the sacrifice in his own body; that is, he reinstates truth in the faith.

4. And he replaces the Yajamāna into the sacrifice. So for this (*Sautrāmaṇī*) sacrifice, the observance of *Vrata* itself is initiation. *Vrata* is a male and *Dīkṣā* is the female, *Vrata* is the mind and *Dikṣā* is the speech and theYajamāna is the male for his wife and so where the husband is, there the wife (resides). Thus at the beginning of the sacrifice itself, he sets up couples for the sake of procreation. These are indeed the *Soma* plants of this sacrifice, they say - the tender rice-shoots, the green barley corns and fried rice. Those rice-shoots represent the morning *Savana*; for this terrestrial world is the morning *Savana* and that belongs to Aśvins. With the milk of Aśvin he mixes (the *Surā*) on the first night. Thus he enriches it (*Surā*) with its own world (i.e. this terrestrial world), with its own deity (Aśvins) and with its own form, namely the morning *Savana*.

5. Those green barley shoots represent the midday *Savana*. The aerial region is the midday *Savana* and it belongs to Sarasvatī. With the milk of Sarasvatī he mixes (the *Surā*) on the second night. Thus he enriches it

पयसा द्वितीयाः रात्रिं परिषिञ्चति स्वेनैवैनमेतल्लोकेन स्वया देवतया स्वेन रूपेण माध्यन्दिनेन सवनेन समर्धयति॥५॥

तृतीयसवनस्यैतद्रूपं यल्लाजा द्यौर्वै तृतीयसवनः सैन्द्यैन्द्रेण पयसा तृतीयाः रात्रिं परिषिञ्चति स्वेनैवैनमेतल्लोकेन स्वया देवतया स्वेन रूपेण तृतीयसवनेन समर्धयति॥६॥

एकस्यै दुग्धेन प्रथमाः रात्रिं परिषिञ्चति द्वयोर्दुग्धेन द्वितीयां तिसृणां दुग्धेन तृतीयां यथारूपमेवैनं यथादेवतः सवनैः समर्धयति ॥७॥

परीतो षिञ्चता सुतमिति परिषिञ्चति सुत्यायै सोमो य उत्तमः हविरित्युत्तमं वा एतद्धविर्यत्सोम उत्तममेवैनः हविष्करोति दधन्वा यो नर्यो अप्स्वन्तरेत्यद्भिश्च ह्येषोऽन्तरेण च सूयते सुषाव सोममद्रिभिरित्यद्रिभिर्वै सोमः सूयतेऽद्रिभिरेवैनः सुनोति सोमसुत्यायै॥८॥

तदाहुरुभयोर्वा एतद्रूपः सुतस्य चासुतस्य च यत्सौत्रामण्यपामेष ओषधीनाः रसो यत्पयस्तत्सुतस्य रूपमन्नस्यैष रसो यत्परिस्रुत्तदासुतस्य रूपमुभाभ्यामेवैनः सवाभ्याः सुनोत्युभाभ्याः सवाभ्यामवरुन्धे॥९॥

तदाहुर्यद्ग्रावभिः सोमः सूयतेऽथ कथः सौत्रामणीति प्रैषाप्रीभीरिति ब्रूयाद्बार्हता वै प्रैषा बार्हता ग्रावाणो ग्रावभिर्वै सोमः सूयते ग्रावभिरेवैनः सुनोति सोमसुत्यायै॥१०॥

सर्वे पयस्वन्तो भवन्ति पयसा हि सूयते सर्वे सोमवन्तो भवन्ति सोमरूपतायै सर्वे परिस्रुन्मन्तो[३] भवन्ति परिस्रुता हि सूयते सर्वे घृतवन्तो भवन्त्येतद्वै प्रत्यक्षाद्यज्ञरूपं यद्घृतं प्रत्यक्षादेवैनं

३. परिस्रुण्वन्तो is the form. Hence it is archaic

(*Surā*) with its own world (i.e. the aerial region), with its deity (Sarasvatī) and with its own form, namely the midday *Savana.*

6. There fried rice-grains represent the third *Savana.* The sky is the third *Savana* and the third *Savana* belongs to Indra. With the milk of Indra he mixes (the *Surā*) on the third night. Thus he enriches it (*Surā*) with its own world (i.e. the sky). With its own deity (Indra) and its own form, namely the third *Savana.*

7. With the milk of one (cow) he sprinkles (the *Surā*) on the first night; with that of two on the second night and with that of three (cows) on the third night. Thereby he supplies him (*Surā*) with the pressings, according to their forms and according to their deities.

8. He pours the milk (saying) "pour all over the pressed Juice." Thus he pours for the sake of pressing. "*Soma* who is the best offering" - for this *Soma* is the best among offerings. Thus he makes it to be the supreme offering. "The manly one who has run into the waters" - for, it is with waters passing in between, it is pressed. "I have pressed the *Surā* with the stones" - for, it is by means of stones the *Soma* is pressed. It is thus pressed by stones in the *Soma;* — pressing.

9. Now they say - "This *Sautrāmaṇī* has the nature of both, the pressed and the infused (*Asuta*)." The milk which is the essence of plants is the form of the pressed one. This *Pariśrut* (liquor) is of the nature of food and that is the form of the infused (*Asuta*).Thus he presses it with both kinds of pressings and he endows it with both kinds of juice.

10. Now they may ask - "In view of the fact that the *Soma* is pressed by stones, how as to the *Sautrāmaṇī* ?" Let him reply, "By the praise utterings and by the *Āprī* chants". For the praise utterings are in Bṛhatī metre and the pressing stones are of the Bṛhatī metre. *Soma* is indeed pressed by stones. This also is pressed by stones for the *Soma* pressing.

11. All (the utterings of praise) contain the word '*Payas*', for *Soma* is here pressed in the form of milk. They all (praise utterings) also contain the word *Soma* for the sake of appropriateness in *Soma* pressing. They all contain the word '*Pariśrut*' for the *Soma* is pressed in the form of *Pariśrut* (liquor).

यज्ञरूपं करोति सर्वे मधुमन्तो भवन्त्येतद्वै प्रत्यक्षात्सोमरूपं यन्मधु प्रत्यक्षादेवैनꣳ सोमरूपं करोति॥११॥

सर्व आश्विना भवन्ति भैषज्याय सर्वे सारस्वता अन्नाद्यस्यैवावरुध्यै सर्वे ऐन्द्रा इन्द्रियस्यैव वीर्यस्यावरुध्यै॥१२॥

यद्वेव सर्व आश्विना भवन्ति सर्वे सारस्वताः सर्व ऐन्द्रा एता वा एतं देवता अग्रे यज्ञꣳ समभरंस्ताभिरेवैनꣳ संभरत्यथो एता एवैतद्देवता भागधेयेन समर्धयति ॥१३॥

सन्तता याज्यापुरोऽनुवाक्या भवन्ति समानदेवत्याः प्रजानाꣳ सन्तत्या अव्यवच्छेदाय सर्वा आश्विन्यो भवन्ति सर्वाः सारस्वत्यः सर्वा ऐन्द्र्यः समानी बन्धुता॥१४॥

अनुष्टुभ आप्रियो भवन्ति वाग्वा अनुष्टुब्वाचो वै सोमः सूयते वाचैवैनꣳ सुनोति सोमसुत्यायै सर्वा आश्विन्यो भवन्ति सर्वाः सारस्वत्यः सर्वा ऐन्द्र्यः समानी बन्धुता॥१५॥

जागता अनुप्रैषा भवन्तीयं वै जगत्यनया वै सोमः सूयतेऽनयैवैनꣳ सुनोति सोमसुत्यायै सर्व आश्विना भवन्ति सर्वे सारस्वताः सर्व ऐन्द्राः समानी बन्धुता स वा एष प्रत्यक्षात्सोमयज्ञ एव यत्सौत्रामणी तं यद्येकाकी यजमानो भक्षयेदिष्टिर्वैव स्यात्पशुबन्धो वा सर्व ऋत्विजो भक्षयन्ति सर्वे वा ऋत्विजः सोमं भक्षयन्ति सोमरूपतायै॥१६॥

आश्विनमध्वर्यवो भक्षयन्त्यश्विनौ वै देवानामध्वर्यू स्वमेवैतद्भागधेयꣳ स्व आयतने भक्षयन्ति सारस्वतꣳ होता ब्रह्मा मैत्रावरुणो वाग्वै यज्ञस्य होता हृदयं ब्रह्मा मनो मैत्रावरुणः स्वमेवैतद्भागधेयꣳ

They all contain the word '*Ghṛta*'; for the *Ghṛta* (*ghee*) is evidently a form of the sacrifice. Thus he makes it evidently a form of the sacrifice. All of them contain the word '*Madhu*'. This *Madhu* (honey) is evidently a form of the *Soma*. Thereby he makes it evidently a form of the *Soma*.

12. All of them contain the word 'Aśvinaḥ' for the sake of healing. They all refer to Sarasvatī for gaining food. They all contain the word 'Indra' for securing strength and vitality.

13. Why all these (praise utterances) refer to Aśvins, Sarasvatī and Indra is because these are indeed, the deities who first organised this (*Sautrāmaṇī*) sacrifice. Hence he (Yajamāna) organises it with those very deities. Thus he enriches these deitites with their shares.

14. The *Yājya* (invocatory *mantras*) and *Puronuvākyas* (offering *mantras*) are uttered continuously and are for common deities. For the sake of off-spring and for the sake of unbroken race; all refer to Aśvins, all to Sarasvatī and all to Indra.

15. The *Āprī* chants are in Anuṣṭhubh metre. Anuṣṭhubh is indeed speech. The *Soma* is pressed by means of speech and thus he presses it with speech for the sake of (making it) a *Soma* sacrifice. All of them (the *Āprī mantras*) refer to Aśvins, all of them to Sarasvatī and all of them to Indra. The purport of this has been already told.

16. The *Anu Praiṣa* uttered (the praise chants used afterwards) are in the Jagatī metre. This earth is Jagatī and by means of her, *Soma* is pressed. By means of her, he thus presses it for the sake of (making it) a *Soma* sacrifice. All of them refer to Aśvins, all of them to Sarasvatī and all of them to Indra and the purport of this is same as already explained. So the *Sautrāmaṇī* is evidently only a *Soma.Yāga*. If the sacrificer alone is to drink (the liquor), it will be either an *Iṣṭi* or *Paśubandha* (and not a *Soma Yāga*). Therefore all the officiating priests drink it to give it (the character of) *Soma Yāga*.

17. The Adhvaryu priests drink (contents) of the Āśvina cup; for the Aśvins are the Adhvaryus of the Gods. They each drink his share in his abode. The Hotā, Brahmā and Mitrā Varuṇa drink (the contents of) the Sarasvatī cup. For, Hotā is the speech of the sacrifice: Brahmā its heart and

स्व आयतने भक्षयन्त्यैन्द्रं यजमानो भक्षयात्यैन्द्रो वा एष यज्ञो यत्सौत्रामणीन्द्रायतन एष एतर्हि यो यजते स्वमेवैतद्भागधेयः स्व आयतने भक्षयति॥१७॥

चक्षुर्वा आश्विनो ग्रहः प्राणः सारस्वतो वागैन्द्र आश्विनात्सारस्वतेऽवनयति चक्षुरेवास्य तत्प्राणैः संदधाति सारस्वतादैन्द्रे प्राणानेवास्य तद्वाचा संदधात्यथो प्राणानेवास्य तद्वाचि प्रतिष्ठापयति तस्मात्सर्वे प्राणा वाचि प्रतिष्ठिताः॥१८॥

त्रय आश्विनं भक्षयन्त्यध्वर्युः प्रतिप्रस्थाताग्नीध्रस्त्रिवृद्वा इदं चक्षुः शुक्लं कृष्णं कनीनका यथारूपमेवास्मिंश्चक्षुर्दधाति[४] त्रयः सारस्वतः होता ब्रह्मा मैत्रावरुणस्त्रेधाविहितो वा अयं प्राणः प्राण उदानो व्यान इति यथारूपमेवास्मिन्प्राणं दधात्येकाक्यैन्द्रं यजमानो भक्षयत्येकधा वा एषा प्राणानाः श्रीर्यद्वागेकधैव वाचः श्रियमात्मन्धत्ते तस्मात्सौत्रामण्येजान एकधा स्वानाः श्रेष्ठो भवत्यथो य एवमेतद्वेद॥१९॥

ऋतवो वा ऋत्विजो मासा भक्षाः षडृत्विजो भक्षयन्ति षड्वा ऋतव ऋत्विग्भिरेवर्तूनवरुन्धे द्वादश भक्षा भवन्ति द्वादश वै मासा भक्षैरेव मासानवरुन्धे पुनःपुनरभिनिवर्त्तमृत्विजो भक्षयन्ति तस्मादृतवश्च मासाश्चान्योऽन्यमभिनिवर्त्तन्ते त्रयोदशं यजमानो भक्षयति यो ह वा एष त्रयोदशो मास एष एव प्रत्यक्षात्संवत्सर एतमेवास्वानाऽवरुन्धे स वा एष संवत्सर एव यत्सौत्रामणी तेन सर्वं जयति सर्वमवरुन्धे॥२०॥

त्रयः पशवो भवन्ति त्रयो वा इमे लोका इमानेव तैल्लोकानवरुन्ध इममेव लोकमाश्विनेनान्तरिक्षः सारस्वतेन दिवमैन्द्रेण यथारूपमेव यथादेवतमिमाँल्लोकान् जयति चाव च रुन्धे॥२१॥

४. दधाति MD, See Notes

Mitrā Varuṇa, the mind. They each drink their own shares in their abode. The Yajamāna drinks (the contents of) *Aindra* cup; for this *Sautrāmaṇī* sacrifice belongs to Indra and even now he performs it in his place with Indra. Thus he drinks his own share in his own abode.

18. The Āśvina *Graha* is the eye; The Sārasvata is *Prāṇa* and the Aindra Graha is speech. He pours (contents of) the Āśvina cup into the Sārasvatas and thereby unites the eye with the *Prāṇas*. He pours from the Sārasvata Graha into the Aindra cups. Thereby he unites the *Prāṇas* with speech and thus establishes his *Prāṇas* in this speech. Hence it is, all *Prāṇas* are established in speech.

19. Three (*Ṛtviks*) drink the (contents of) Āśvina cup, viz; the *Adhvaryu* the *Pratiprasthātā* and the *Āgnīdhra*. This eye is threefold, viz; white, black and pupil. Accordingly to its forms he thus bestows on him the eye. Three (*Ṛtviks*) drink the (contents of) Sārasvata Graha; viz., the Hotā, Brahmā and Maitrā-Varuṇa. This *Prāṇa* is divided three-fold; viz., the *Prāṇa*, the *Udāna* and the *Vyāna*. Accoding to its forms, he thus bestows the *Prāṇas* on him. The Yajamāna also drinks the (contents of) Aindra Graha, for the glory of those *Prāṇas* is unique; viz. the speech. He exclusively bestows upon himself the glory of speech. So he who performs *Sautrāmaṇī* becomes the supreme all alone among his clan (equals). So too the one who knows this.

20. The *Ṛtviks* are indeed the seasons; the drinks are the months. Six *Ṛtviks* drink it; for there are six seasons and thereby he gains the seasons by means of the *Ṛtviks*. There are twelve drinks; for there are indeed twelve months for the year. He thus gains the months by means of the drinks. The *Ṛtviks* drink repeatedly by turns and so the seasons and months succeed one another by turns. The thirteenth (sip) is drunk by the Yajamāna, for indeed, that thirteenth month is evidently, the year itself. Having obtained that (drink) he owns it (the year). This *Sautrāmaṇī* is that year itself. He wins everything by that and secures everything.

21. There are three *Paśus*; for these worlds are three. By them, he secures these three worlds. This terrestrail world by (the *Paśu* for) Aśvins; that aerial region by (the *Paśu* for) Sarasvatī and that heavely world by (the *Paśu* for) Indra. Thus according to their forms and according to their deities, he conquers these world and owns them.

त्रयः पुरोळाशा भवन्ति त्रयो वा ऋतव ऋतूनेवैतैरवरुन्धे ग्रीष्ममेवैन्द्रेण वर्षाः सावित्रेण हेमन्तं वारुणेन यथारूपमेव यथादेवतमृतून् जयति चाव च रुन्धे ॥२२॥

षड्ग्रहा भवन्ति षड्वा ऋतव ऋतूनेव[५] तैरवरुन्धे वसन्तग्रीष्मावेवाश्विनाभ्यां वर्षाशरदौ सारस्वताभ्याः हेमन्तशिशिरावैन्द्राभ्यां यथारूपमेव यथादेवतमृतन् जयति चाव च रुन्धे॥ २३॥

सन्तता याज्यापुरोऽनुवाक्या भवन्ति समानदेवत्या ऋतूनाः सन्तत्या अव्यवच्छेदाय सर्वाः पुरोऽनुवाक्या भवन्ति सर्वा याज्यास्तस्मादृतवः सर्वे पराञ्चः सर्वे प्रत्यञ्चः सर्वाः प्रथमा भवन्ति सर्वा मध्यमाः सर्वा उत्तमास्तस्मादृतवः सर्वे प्रथमाः सर्वे मध्यमाः सर्व उत्तमाः सर्वेषां ग्रहाणां द्वे याज्यापुरोऽनुवाक्ये भवतोऽहोरात्रयोस्तद्रूपमहोरात्रे एवावरुन्धे तस्मादृतवश्च मासाश्चाहोरात्रयोरेव प्रतिष्ठिताः॥ २४॥

स वा एष संवत्सर एव यत्सौत्रामणी चन्द्रमा एव प्रत्यक्षादादित्यो यजमानस्तस्येयमेव पृथिवी वेदिरन्तरिक्षमुत्तरवेदिर्द्यौर्बर्हिर्दिश ऋत्विजो वनस्पतय इध्म आप आज्यमोषधय आहुतयोऽग्निरेवाग्निः संवत्सरः सःस्था तद्वा इदः सर्वः संवत्सर एव यदिदं किञ्च तस्मात्सौत्रामण्येजान सर्वं जयति सर्वमवरुन्धे॥ २५॥ इति द्वितीयं ब्राह्मणम्॥

५. ऋतूनेवैतैरवरुन्धे MD

22. There are three *Puroḍāśas*; for there are three seasons and by means of them he secures the seasons. By that (*Puroḍāśa*) to Indra, he gains the summer season. By that (*Puroḍāśa*) to Savitā, he gains the rainy season and by that (*Purodāśa*) to Varuṇa, he gains the winter season. Thus according to their forms and according to the deities, he conquers the seasons and owns them.

23. There are six *Grahas* (cups); for there are six seasons and by means of them he secures the seasons. By the Āśvina Grahas (he gains) the spring and summer; by the Sārasvata Grahas, the rainy and autumnal seasons; and by the Aindra Grahas (he gains) the winter and the dewy seasons. Thus according to their forms and according to their deities, he conquers the seasons and owns them.

24. The *Yājya* (invitatory) chants and the *Puronuvākyas* (offering *mantras*) are continously uttered and they relate to the same deities; for the sake of succession of the seasons without any break. There are all the *Yājya* chants and all *Puronuvākya mantras* and hence all the seasons pass on and all of them come back. (By continuous chanting) all of them happen to be first, all of them of the middle and all of them last. Hence all the seasons are first, all of them are intermediate and all of them are last (due to continuous rotation). All the *Grahas* have two *mantras*, a *Yājya* (invitatory) chant and a *Puronuvākya* (offering) *mantra* and they represent the day and the night. Thus he secures the seasons, and the months are established on day and night.

25. This *Sautrāmaṇī* is no doubt, the year and is the moon. The Yajamāna is evidently the Sun. For him this earth is the sacrificial site and the aerial region is the high-altar and the sky is his *Barhis* (enclosing grass fencing); the quarters are his *Ṛtviks*. The trees are his fuel; water is the *ghee*, the plants are the offerings and Agni himself is his fire. His *Saṁsthā* (the particular variety of sacrifice) is the year. Of course, everything here and whatever is here (in the *Sautrāmaṇī*) is the year. Hence he who performs *Sautrāmaṇī*, conquers everything and owns everything. (Second Brāhmaṇa Ends).

तृतीयं ब्राह्मणम्

त्वष्टा हतपुत्रोऽभिचरणीयमपेन्द्रꣳ सोममाहरत्तस्येन्द्रो यज्ञवेशसं कृत्वा प्रासहा सोममपिबत्स विष्वङ् व्यार्च्छत्तस्य मुखात्प्राणेभ्यः श्रीयशसान्यूर्ध्वान्युदक्रामंस्तानि पशून्प्राविशंस्तस्मात्पशवो यशो यशो ह भवति य एवं विद्वान्त्सौत्रामण्याभिषिच्यते ततोऽस्मा एतमश्विनौ च सरस्वती च यज्ञꣳ समभरन्त्सौत्रामणीं भैषज्याय तयैनमभ्यषिञ्चंस्ततो वै स देवानाꣳ श्रेष्ठोऽभवच्छ्रेष्ठः स्वानां भवति य एनयाऽभिषिच्यते॥१॥

कृष्णाजिनेऽभिषिञ्चति यज्ञो वै कृष्णाजिनं यज्ञ एवैनमेतदभिषिञ्चति लोमतश्छन्दाꣳसि वै लोमानि छन्दः स्वेवैनमेतदभिषिञ्चति॥२॥

आसन्द्यामभिषिञ्चत्यासन्दीसद्वै साम्राज्यꣳ साम्राज्येनैवैनꣳ साम्राज्यं गमयति॥३॥

औदुम्बरी भवत्यूर्ग्वा उदुम्बर ऊर्ज्येवाध्यभिषिच्यते जानुसम्मिता भवति जानुसम्मितो वा अयं लोकोऽस्मा उ वै लोकाय क्षत्रियोऽभिषिच्यते क्षत्रमु वा एष भवति यः सौत्रामण्याऽभिषिच्यते तस्माज्जानुसम्मिता परिमिता तिरश्ची॥४॥

राष्ट्रं वा आसन्द्यपरिमितसमृद्धमु वै राष्ट्रं मुञ्जविवयना भवति यज्ञिया हि मुञ्जा द्वा उत्तरस्यां वेद्यां पादौ भवतो द्वौ दक्षिणस्यामयं वै लोक उत्तरा वेदिर्दक्षिणा पितृलोकस्तदेन-मुभयोर्ल्लोकयोरध्यभिषिञ्चत्येतद्ध स्म वै तद्विद्वानाह गौरीवीतिः[1] शाक्त्यः क्षत्रमिवाह किल वयममुष्मिँल्लोके भविता स्म इति शश्वद्धास्मा ऋषभो याज्ञतुरः प्रोवाच श्विक्नानाꣳ राजा॥५॥

स आसन्दीमास्तृणाति क्षत्रस्य नाभिरसि क्षत्रस्य योनिरसीति क्षत्रस्य वा एषा नाभिः क्षत्रस्य योनिः[2]॥६॥

१. गोरीवीतिः TE

२. क्षत्रस्य योनि रसि क्षत्रस्य नाभिरसीति क्षत्रस्य वा एषा योनिः क्षत्रस्य नाभिः MD

BRĀHMAṆA III

1. Tvaṣṭā, when his son was killed, fetched *Soma* capable of witchery after making it inaccessable to Indra. Indra forcefully desecrated the sacrifice and drank the *Soma* juice. He then wandered in all directions. From his mouth and *Prāṇas*, his prosperity and fame flowed out (and entered the cattle). Hence cattle stand for fame. Knowing this, he who consecrates by *Sautrāmaṇī* becomes famous. Then the two Aśvins and Sarasvatī organised this (*Sautrāmaṇī*) sacrifce for him; for healing him. They consecrated him with that (*Sautrāmaṇī*). Then only he became the supreme among the gods. So he who consecrates by this becomes supreme among his clan.

2. He consecrates him (seated) on a black antelope-skin; for a black antelope-skin is the sacrifice. Thus it is at the sacrifice, he consecrates him. On the hairy side (of the skin he seates him) because the hairs are the sacred verses (metres). Thus he consecrates him on the sacred verses (metres).

3. He consecrates him (seated) on a throne-seat, for throne-seat is the symbol of imperial authority. By means of imperial authority he makes him win imperial power.

4. It (the throne seat) is made of *Udumbara* wood. *Udumbara* is energy. He consecrates him (seated) on energy. It is knee-high and this terrestrial world is knee-high and it is to rule over this world that a *Kṣatriya* is consecrated. The one who is consecrated by *Sautrāmaṇī* becomes the ruling power. Therefore it (the throne-seat) is knee-high and of unlimited width.

5. The throne-seat is (symbol) of the empire and empire is unlimited sway. It is covered with a cushion of *Muñja* grass; and *Muñja* grass are sacred for sacrifice. The two legs (of the throne-seat) are in the northern *vedī* and two in the southern *vedī* . This terrestrial world is the northern *vedī* and the southern one is *Pitṛloka* (the world of the *Pitṛs*). Thereby he consecrates him over both these worlds. This is what that learned Gaurivīti Śāktya said - "As rulers, we shall be in that yonder world." Very often the king of *Śviknas*, named Ṛṣabha Yājyñatura had said so.

6. He places the throne seat (saying) "You are the navel of the *Kṣatra*", which means you are the womb of the *Kṣatra*. This (seat) which is the navel of the *Kṣatra* is indeed the yoni or womb of the *Kṣatra*.

अथैनां कृष्णाजिनेनास्तृणाति मा त्वा हिꣳसीन्मा मा हिꣳसीरिति यज्ञो वै कृष्णाजिनं यज्ञस्य चैवात्मनश्चाहिꣳसायै॥७॥

अथाधिरोहति वारुण्यर्चा वरुणो वै देवानाꣳराजा स्वयैवैनमेतद्देवतयाऽभिषिञ्चति निषसाद धृतव्रतो वरुणः पस्त्यास्वा। साम्राज्याय सुक्रतुरिति॥८॥

अथ सुवर्णरजतौ रुक्मौ व्युपास्यति मृत्योः पाहि विद्योत्पाहीति वृष्टिर्वै विराट्तस्या एते घोरे तन्वौ विद्युच्च ह्रादुनिश्च ततः सुवर्ण एव रुक्मो विद्युतो रूपꣳ रजतो ह्रादुनेस्ताभ्यामेवास्मै देवताभ्याꣳ शर्म यच्छति तस्मात्सौत्रामण्येजानस्यैताभ्यां देवताभ्यां न शङ्का भवत्यथो य एवमेतद्वेद॥९॥

पशूनां वसयाभिषिञ्चति श्रीर्वै पशूनां वसा श्रियैवैनमेतत्पशूनाꣳ रसेनाभिषिञ्चत्यथो परमं वा एतदन्नाद्यं यद्वसा परमेणैवैनमेतदन्नाद्येनाभिषिञ्चति॥१०॥

शफग्रहा भवन्ति शफैर्वै पशवः प्रतितिष्ठन्ति प्रतिष्ठामेवैनं गमयति त्रयस्त्रिꣳशद्ग्रहा भवन्ति त्रयस्त्रिꣳशद्वै सर्वा देवताः सर्वाभिरेवैनमेतद्देवताभिरभिषिञ्चति जगतीभिर्जुहोति जागता वै पशवो जगत्यैवास्मै पशूनवरुन्धे षोडशभिर्ऋग्भिर्जुहोति षोडशकला वै पशवोऽनुकलमेवास्मिंञ्छ्रियं दधाति॥११॥

सीसेन तन्त्रं मनसा मनीषिण इति द्वौ द्वौ समासꣳ हुत्वा सते सꣳस्रवान्त्सभवनयत्य-

7. Then he covers it (the throne-seat) with the black antelop's skin (saying) "Let it not harm you; do not injure me"—for the black antelop's skin is the sacrifice and this is (a prayer) for non-injury to the sacrifice and to himself.

8. He then mounts it (the throne-seat) by chanting the *Ṛk mantra* dedicated to Varuṇa; for Varuṇa is the ruler of the Gods. Thus he consecrates him by means of its own deity. (He says while mounting) "Varuṇa, the upholder of law has taken his seat in his abode, for the regal authority, that wise one."

9. Then he throws a piece of gold and piece of silver (under his feet) (saying) "Protect from death; protect from lightning." The Virāḍ metre is no doubt, the rain for which there are these two deadly forms, viz. , the lightning and hail-storm. Hence the gold piece is the form of the lightning and silver one of the hail-storm. He gives protection to him from those two deities. Therefore he who performs *Sautrāmaṇī* has no danger from these two deities. So too for the one who knows thus.

10. He consecrates him with the marrow of the flesh of the *Paśus*; for the marrow of the flesh of animals symbolises prosperity. Thus he consecrates with the marrow of animal flesh, that is their essence. Moreoever marrow of the flesh in the highest food. So he consecrates him with the highest kind of food.

11. There are cups of hoofs (cups made of the hoofs of animals containing that marrow of the flesh). It is by means of the hoofs that the animals stand steady. So he makes him established (steady) thereby. There are thirty-three *Grahas* (cups); for all gods (put together) come to thirty-three and thus he consecrates him by means of all the gods. He makes the offerings (with *mantras*) in Jagatī metre; for the *Paśus* are Jagatīh (of moving nature). By means of Jagatis, he ensures cattle (wealth) for him. He offers with sixteen *Ṛk mantras*; for the *Paśus* have sixteen parts and corresponding to those parts, he bestows prosperity unto him.

12. (He chants the *mantras* starting with) "With leads, the wise ones who know the process" - Each time offering two (cup fulls), he empties the residue into a (common) vessel. He thereby establishes the days and nights,

होरात्राण्येवैतदर्द्धमासान्मासानृतून्त्संवत्सरे प्रतिष्ठापयति तानीमान्यहोरात्राण्यर्द्धमासा मासा ऋतवः संवत्सरे प्रतिष्ठिताः॥१२॥

वैतसः सतो भवत्यप्सुयोनिर्वै वेतस आपो वै सर्वा देवताः सर्वाभिरेवैनमेतद्देवताभिरभिषिञ्चति॥१३॥

सर्वसुरभ्युन्मर्द्दनं भवति परमो वा एष गन्धो यत्सर्वसुरभ्युन्मर्द्दनं गन्धेनैवैनमेतदभिषिञ्चति॥१४॥

पुरस्तात्प्रत्यङ्ङभिषिञ्चति पुरस्ताद्धि प्रत्यगन्नमद्यते शीर्षतः शीर्षतो ह्यन्नमद्यत आ मुखादन्ववस्रावयति मुखेन ह्यन्नमद्यते सर्वतः परिक्रामꣳ सर्वाभ्य एवास्मिन्नेतद्दिग्भ्योऽन्नाद्यं दधाति तस्मात्सौत्रामण्येजानस्य सर्वासु दिक्ष्वन्नाद्यमवरुद्धं भवत्यथो य एवमेतद्वेद ॥१५॥

आश्विनेन प्रथमेन यजुषाऽभिषिञ्चत्यथ सारस्वतेनाथैन्द्रेणैताभिरेवैनमेतद्देवताभिरभिषिञ्चति तꣳ हैक एताभिश्च देवताभिरभिषिञ्चन्ति भूर्भुवः स्वरित्येताभिरु च व्याहृतिभिरेता वै व्याहृतय इदꣳ सर्वं तदेनमनेन सर्वेणाभिषिञ्चाम इति न तथा कुर्यादेताभिरेवैनं देवताभिरभिषिञ्चेदेता उ ह्येव देवता इदꣳ सर्वम्॥१६॥

पुरस्तात्स्विष्टकृतोऽभिषिञ्चति क्षत्रं वै स्विष्टकृत्क्षत्रेणैवैनमेतदभिषिञ्चत्यन्तरा वनस्पतिं च स्विष्टकृतं चाभिषिञ्चति सोमो वै वनस्पतिरग्निः स्विष्टकृदग्नीषोमाभ्यामेवैनमेतत्परिगृह्याभिषिञ्चति तस्माद्धो वैतद्विदुर्यें[३] च न त आहुः क्षत्रियो वाव क्षत्रियस्याभिषेक्तेति॥१७॥

३. चैतद्विदुर्यें MD

the half-months and months and the seasons in the year. Thus these days and nights, half-months and months and the seasons get established in the year.

13. The vessel (in which the residues are poured) is made of bamboo reeds. The bamboo reeds have their origin in the waters and waters are all the gods. Thus he consecrates him by means of all the gods.

14. Then there is rubbing (of the sacrifice) with all fragrant substances. All fragrant substances means sweetest smell. Thus he anoints him with sweet-smelling things.

15. He consecrates him in the front while he faces the west; for food is taken evidently from the front. Starting from the head (he sprinkles) him for it is from the top, food is eaten. From the face, he pours (consecrating liquid), for it is through the mouth food is taken. He pours moving all around him and thereby he supplies him with food from all quarters. So for one who performs *Sautrāmaṇī*, food is assured from all directions. So too for the one who knows thus.

16. First he sprinkles him with a *Yajus* to the Aśvins. Then with one to Sarasvatī; then with one to Indra. Thus he consecrates him by means of these deities. Some (Adhvaryu) consecrate him with deities (in metres dedicated to Aśvins, Sarasvati and Indra) and also with the three *Vyāhṛtīs - bhūḥ, Bhuvaḥ* and *Svaḥ*. Because these *Vyāhṛtīs* represent all this (universe). (They do so) thinking "Let us consecrate him with all this." Let him not do so. He should consecrate him only (with the formulas of) these deities (Aśvins, Sarasvatī an Indra). Because these deities are no doubt, all this (universe).

17. Before the *Sviṣṭakṛt* offerings, he consecrates him. *Sviṣṭakrt* is the *Kṣatra*; he thus consecrates him by means of the *Kṣatra.* He consecrates him in between the (oblation to) *Vanaspati* and *Sviṣṭakṛt.* The *Vanaspati* is indeed Soma and the *Sviṣṭakṛt* is Agni. So he (encloses him by means of Agni and Soma and consecrates him. That is why those who know this as well as those who now not, say "A *Kṣatriya* is the consecrator of a *Kṣatriya.*"

अथैनं जानुमात्रे धारयन्त्यथ मुखमात्र एष्वेवास्मा एतल्लोकेष्वायतनानि कल्पयत्यभिषेको वा एष यद्वाजपेयमभिषेकः सौत्रामणी तद्यथैवादो वाजपेये यूपꣳ रोहति तदेवैतद्रूपं क्रियते॥१८॥

तदाहुः प्रेव वा एषोऽस्माल्लोकाच्च्यवते यः सौत्रामण्याभिषिच्यत इति कृष्णाजिने प्रत्यवरोहति यज्ञो वै कृष्णाजिनं यज्ञ एवान्ततः प्रतितिष्ठति॥१९॥

प्रति क्षत्रे प्रतितिष्ठामि राष्ट्र इति क्षत्र एव राष्ट्रे प्रतितिष्ठति क्षत्राद्राष्ट्रादप्रभ्रꣳशाय प्रत्यश्वेषु प्रतितिष्ठामि गोष्विति गोऽश्व एव प्रतितिष्ठति गोऽश्वादप्रभ्रꣳशाय प्रत्यङ्गेषु प्रतितिष्ठाभ्यात्मन्नित्यङ्गेष्वेवात्मन्प्रतितिष्ठत्यङ्गेभ्य आत्मनोऽप्रभ्रꣳशाय प्रति प्राणेषु प्रतितिष्ठामि पुष्ट इति प्राणेष्वेव पुष्टे प्रतितिष्ठति प्राणेभ्यः पुष्टादप्रभ्रꣳशाय प्रति द्यावापृथिव्योः प्रतितिष्ठामि यज्ञ इति तदनयोर्द्यावापृथिव्योः प्रतितिष्ठति ययोरिदꣳ सर्वमधि॥२०॥

अथ साम गायति क्षत्रं वै साम क्षत्रेणैवैनमेतदभिषिञ्चत्यथो साम्राज्यं वै साम साम्राज्येनैवैनꣳ साम्राज्यं गमयति सर्वेषां वा एष वेदानाꣳ रसो यत्साम सर्वेषामेवैनमेतद्वेदानाꣳ रसेनाभिषिञ्चति॥२१॥

बृहत्यां गायति बृहत्यां वा असावादित्यः श्रियां प्रतिष्ठायां प्रतिष्ठितस्तपति बृहत्यामेवैनमेतच्छ्रियां प्रतिष्ठायां प्रतिष्ठापयति॥२२॥

ऐन्द्र्यां बृहत्यां गायत्यैन्द्रो वा एष यज्ञो यत्सौत्रामणीन्द्रायतन एष एतर्हि यो यजते स्व एवैनमेतदायतनेऽभिषिञ्चति॥२३॥

18. They then lift him up to knee-height, then upto the navel height and then upto the face-height. Thus they provide him with abodes in these worlds. This *Abhiṣeka* (consecration) in *Sautrāmaṇī* is like the *Abhiṣeka* in *Vājapeya.* Just as at the *Vājapeya,* he (the Yajamāna) mounts the *Yūpa,* that same is done here (by raising the throne seat at three levels).

19. Now they raise the doubt - "Is he not moving away from this world by being consecrated in the *Sautrāmaṇī* (in this way)?" (No). He gets down upon the black antelop's skin and the black antelop's skin is indeed sacrifice. So he ultimately gets settled in the sacrifice itself.

20. "In every *Kṣatra* (regal authority) in the country, I got myself firmly settled" - Thus in the regal authority, in the empire, he gets settled so that he does not step away from regal authority and the empire. "I establish myself firmly in the horses and in kine" - Thus he gets established amidst horses and cows, so that he does not get divested of horses and cows. "I get myself firmly established in each of my limbs and in my body" - thus he gets established in his limbs and the body, so that his body does not lose its limbs. "I get established in each of my *Prāṇas* and in health." He thus gets established in the *Prāṇas,* in good health. So that he does not get separated from *Prāṇas* and health. "I get myself settled in the sky and the earth individually and in the sacrifice" - Thus he gets established in these sky and earth, within which all these (sacrifices) exist.

21. He then sings a *Sāman.* The *Sāman* is *Kṣatra* and it is thus by *Kṣatra,* he consecrates him. Moreover *Sāman* is regal authority and by means of regal authority he makes him reach the imperial power. This *Sāman,* is no doubt, the essence of all the Vedas. Thereby he consecrates him with the essence of all the Vedas.

22. He sings (a *Sāman*) a Bṛhatī verse, because the yonder Sun who burns is established in the big foundation of prosperity. Thus he establishes him in the big foundation of prosperity.

23. He sings a Bṛhatī verse related to Indra; for, this sacrifice (*Sautrāmaṇī*) is connected with Indra and the one who performs it has Indra as his resort. Thus he consecrates him in his own resort.

अथ यस्मात्सꣳशानानि नामैतैर्वै सामभिर्देवा इन्द्रमिन्द्रियाय वीर्याय समश्यंस्तथो एवैतमृत्विजो यजमानमेतैरेव सामभिरिन्द्रियाय वीर्याय सꣳश्यन्ति सꣳश्रवसे विश्रवसे सत्यश्रवसे श्रवस इति सामानि भवन्त्येष्वेवैनमेतल्लोकेषु श्रावयन्ति चतुर्निधनं भवति चतस्रो वै दिशः सर्वास्वेवैनमेतद्दिक्षु प्रतिष्ठापयन्ति सर्वे निधनमुपावयन्ति संविदाना एवास्मिंश्छ्रियं दधाति॥ २४॥

तदाहुर्यदेतत्साम गीयतेऽथ क्वैतस्य साम्न उक्थं का प्रतिष्ठा व्यृद्धꣳ हि तद्यत्स्तुतमननुशस्तमिति॥ २५॥

त्रया देवा एकादशेत्येतद्वा एतस्य साम्न उक्थमेषा प्रतिष्ठा॥ २६॥

अथो त्रया देवा एकादशेति त्रयस्त्रिꣳशं ग्रहं जुहोति त्रया हि देवा एकादश त्रयस्त्रिꣳशाः सुशधस इति त्रयस्त्रिꣳशद्धि देवा बृहस्पति पुरोहिता इति ब्रह्म वै बृहस्पतिब्रह्मपुरोहिता इत्येवैतदाह देवस्य सवितुः सव इति देवेन सवित्रा प्रसूता इत्येवैतदाह देवा देवैरवन्तु मेति देवा ह्येतं देवैरभिषिञ्चन्ति॥ २७॥

प्रथमा द्वितीयैरिति प्रथमा ह्येतं द्वितीयैरभिषिञ्चन्ति द्वितीयास्तृतीयैरिति द्वितीया ह्येतं तृतीयैरभिषिञ्चन्ति तृतीयाः सत्येनेति तृतीया ह्येतं सत्येनाभिषिञ्चन्ति सत्यं यज्ञेनेति सत्यꣳ ह्येतं यज्ञेनाभिषिञ्चति यज्ञो यजुर्भिरिति यज्ञो ह्येतं यजुर्भिरभिषिञ्चति यजूꣳषि सामभिरिति यजूꣳषि ह्येतं सामभिरभिषिञ्चन्ति सामान्यृग्भिरिति सामानि ह्येतमृग्भिरभिषिञ्चन्त्यृचः पुरोऽनुवाक्याभिरित्यृचो ह्येतं पुरोऽनुवाक्याभिरभिषिञ्चन्ति पुरोऽनुवाक्या याज्याभिरिति पुरोऽनुवाक्या ह्येतं याज्याभिरभिषिञ्चन्ति याज्या वषट्कारैरिति याज्या ह्येतं वषट्कारैरभिषिञ्चन्ति

24. Now why these (*Sāmans*) are called *Saṁśānāni* (those that sharpen) is because with these *Sāmans* the gods sharpened (prepared) Indra for the vitality and power. Hence with these *Sāmans,* the *Ṛtviks* sharpen (prepare) the Yajamāna for vitality and power. These *Sāmans* are - *Saṁśravasa, Viśravasa Satyaśravasa* and *Śravasa.* They proclaim him with these titles in these worlds. These are four *Nidhanas* (*Sāma* endings) for there are four quarters. Thereby they establish him in all the four quarters. All of them (*Ṛtviks* join in chorus to sing) the *Nidhana* and thus they in one mind bestow prosperity on him.

25. Now they ask - "This *Sāman* is sung alright; but where is the *Uktha* of the *Sāman* and what is its basis? Because is it not useless if it is sung as *Stotra* and not accompanied by recitation (*Anuśaṁsana*)?"

26. (The *mantra*) "Three elevens are the Gods" - is the *Uktha* of this *Sāman* and its basis."

27. Otherwise he offers the thirty-third *Graha* (with the *mantra*) "Three elevens are the gods" for, there are thirty-three gods. "Three and thirty the benovalent" for the gods are indeed thirty-three. "Bṛahaspati for them the *Purohit*" - for Bṛhaspati is *Brāhman* and it means "*Brāhman* as their priest." "At the prompting of the God Savitā" - they only mean produced by the God Savitā. "Let the Gods protect me through the Gods" for the Gods indeed consecrate him through the Gods (*Brāhmins*).

28. "The first with the second" - for the first gods (in earth) are consecrating him with the second ones (on the aerial region)". "The second ones with the third" - for the second Gods (in the aerial region) are consecrating him through the third (in the heavens). "The third ones with the truth" - for the third gods (in the heavens) consecrate him with truth. "The truth with the sacrifice" - for the truth consecrates him with the sacrifice. "The sacrifice with the *Yajuṣ* texts" - for the truth consecrates him with the *Yajuṣ* formulas. "The *Yajuṣ* with the *Sāmans*"- for the *Yajuṣ* formulas consecrate him with the *Sāmans.* "The *Sāmans* with the *Ṛks*" - for the *Sāmans* consecrate him with the *Ṛk mantras.*" "The *Ṛks* with the *Puronuvākyas*" - for the *Ṛk* consecrate him with the invitatory chants. "The *Puronuvākyas* with the *Yajuṣ*" - for, the invitatory chants consecrate him with the offering *mantras.* The *Yājyaṣ*

वषट्कारा आहुतिभिरिति वषट्कारा ह्येतमाहुतिभिरभिषिञ्चन्त्याहुतयो मे कामान्त्समर्धयन्तु भूः स्वाहेति तदेनमेताभिर्देवताभिः परोवरमभिषिच्याथास्मा आहुतिभिः सर्वान्कामान्त्समर्धयत्यथर्त्विक्षूपहवमिष्ट्वा[4] भक्षयत्यृतवो वा ऋत्विज ऋतुष्वेवैतदुपहवमिच्छते॥ २८॥

स भक्षयति लोमानि प्रयतिर्मम त्वङ्म आनतिरागतिः। माꣳसं म उपनतिर्वस्वस्थिमज्जा म आनतिरिति प्रेव वा एष लोकांश्च देवताश्च विशति यः सौत्रामण्याभिषिच्यते तदेतदवान्तरामात्मानमुपह्वयते[5] तथा कृत्स्न एव सर्वतनूः साङ्गः संभवति॥ २९॥ इति तृतीयं ब्राह्मणम्॥

॥ इति पञ्चमोऽध्यायः ॥

४. समर्धयन्त्वथर्त्विक्षु MD

५. See Notes

with *Vaṣaṭkāra* "– for the offering *mantras* consecrated him with utterance of Vauṣat. "The *Vaṣatkāras* with the offering" — for the *Vauṣat* utterances consecrate him with the offerings. Let the offerings fulfil my wishes – "*Bhūḥ-Svāhā*" - Thus having consecrated him by means of these deities from first to last, he thus, by means of these oblations makes all his wishes fulfiled. Having then obtained the approval of the *Ṛtviks*, he drinks (the remaining *Vasā)* (in the cup). The *Ṛtviks* are indeed the seasons and thus he seeks the approval of the seasons.

29. He drinks (saying) "My hairs are my efforts, my skin is my submission and approaching. The flesh is my inclination; my wealth is the bone; the marrow is my surrender" for, he who is consecrated by *Sautrāmaṇī* enters the worlds and the gods. He has now invited himself (entitled to be) among them. Thus he is born in the other world with a wholesome body and (all) limbs. (Third Brāhmaṇa Ends).

(Chapter Five Ends.)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

एतस्माद्वै यज्ञात्पुरुषो जायते स यद्ध वा अस्मिंल्लोके पुरुषोऽन्नमत्ति तदेनममुष्मिँल्लोके प्रत्यत्ति स वा एष परिस्रुतो यज्ञस्तायतेऽन्नाद्या वै ब्राह्मणेन परिस्रुत्स एतस्मादन्नाद्याज्जायते तꣳ हामुष्मिँल्लोकेऽन्नं न प्रत्यत्ति तस्मादेष ब्राह्मणयज्ञ एव यत्सौत्रामणी॥१॥

तस्य लोमान्येव शष्पाणि त्वक्तोक्मानि माꣳसं लाजा अस्थि कारोतरो मज्जा मासरꣳ रसः परिस्रुन्नग्रहुल्लोहितꣳ रेतः पयो मूत्रꣳ सुरोवध्यं बल्कसम्॥२॥

हृदयमेवास्यैन्द्रः पुरोळाशो यकृत्सावित्रः क्लोमा वारुणो मतस्ने एवास्याश्वत्थं च पात्रमौदुम्बरं च पित्तं नैय्यग्रोधमान्त्राणि स्थाल्यो गुदा उपशयानि श्येनपत्रे प्लीहासन्दी नाभिः कुम्भो वनिष्ठुः प्लाशिः शतातृण्णा तद्यत्सा बहुधा वितृण्णा भवति तस्मात्प्लाशिर्बहुधा विकृतो मुखꣳ सतं जिह्वा पवित्रं चप्यं पायुर्बस्तिर्वालः॥३॥

अङ्गान्येवास्याश्विनः पशुरात्मा सारस्वतो रूपमैन्द्र ऋषभस्तस्मादाहुर्गावः पुरुषस्य रूपमित्यायुर्हिरण्यं तच्छतमानं भवति तस्माच्छतायुः पुरुषः॥४॥

चक्षुषी एवास्याश्विनौ ग्रहौ पक्ष्माणि गोधूमसक्तवश्च कुवलसक्तवश्च नासिके एवास्य सारस्वतौ ग्रहावथ यानि नासिकयोर्लोमानि तान्युपवाकसक्तवश्च बदरसक्तवश्च श्रोत्रे एवास्यैन्द्रौ ग्रहावथ यानि कर्णयोर्लोमानि यानि च भ्रुवोस्तानि यवसक्तवश्चाथ यान्युपस्थे लोमानि यानि चाधस्तात्तानि

Chapter Six

BRĀHMAṆA I

1. It is certainly from this sacrifice, man is born. Whatever food a man eats in this world, that (food) in turn eats him in the world beyond. Now this sacrifice (*Sautrāmaṇī*) is performed by means of *Parisrut* (liquor). *Parisrut* is not to be eatern by a *brāhmin*. He is thus born from out of that unconsumable. Him the food does not eat in turn in the world beyond. Hence this *Sautrāmaṇī* is definitely a *brāhmin's* sacrifice.

2. His hairs are the young rice-shoots, his skin is green barley, his flesh is the fried rice, his bones are the vessel with a hole; his marrow is the flesh, his essence (life-sap) is the *Parisrut* (liquor); its intoxicating character is the blood; his semen is milk; his wine is fermented liquor (*Surā*) and his undisgested food in the stomach is the other impure matters.

3. The *Puroḍāśa* to Indra is his heart; that to Savita is his liver; that to Varuṇa is his lung; the vessel made of *Aśvattha* and *Udumbara* wood are his kidneys, the vessel made of the *Nyagrodha* wood his bile; the *Sthālī* (clay pot) is his intestines; the other extra vessels, his bowels. The two eagle feathers are his spleen; the throne-seat is his navel; the round pot (*Kumbha*), his rectum and the earthern vessel with hundred perforations is his male organ. Since that vessel happens to have many holes, his male organ is of many shapes. The bowl (*Sata* in which the remainings of the *Grahas* are poured) is his mouth; the purifying strainer (bunch of grass) is his tongue; the dish *Cāpya* his arms and the tail whisk is his bladder.

4. The *Paśus* dedicated to Aśvins are his limbs; the *Paśus* to Sarasvatī is his body and the bull dedicated to Indra is his form. Therefore it is said that man's form (wealth) is the kines. Gold is his life-span and it is hundred (grains) weighing and hence man is of hundred years life-span.

5. The *Āsvina Grahas* are his eyes; the wheat flour and the *Kuvala* flour are his eye-lashes. The two *Sārasvata Grahas* are his nostrils and the *Indra-Yava* flour and *Badara* flour are the hairs in the nostrils. The *Aindra Grahas* are his two ears and the barley flour are the hairs on his ears and brows.

वृकलोमान्यथ यान्युरसि लोमानि यानि च विकक्षयोस्तानि व्याघ्रलोमानि केशाश्च श्मश्रूणि च सिꣳहलोमानि॥५॥

त्रयः पशवो भवन्ति त्रेधाविहितो वा अयं पुरुषस्यात्मात्मानमेवास्य तैः स्पृणोति यदवाङ्नाभेस्तदाश्विनेन यदूर्ध्वं नाभेरवाचीनꣳ शीर्ष्णस्तत्सारस्वतेन शिर ऐन्द्रेण यथारूपमेव यथादेवतमात्मानं मृत्योः स्पृत्वाऽमृतं कुरुते॥६॥

त्रयः पुरोळाशा भवन्ति त्रेधा विहितं वा इदं पुरुषस्य वयो वय एवास्य तैः स्पृणोति पूर्ववयसमेवैन्द्रेण मध्यमवयसꣳ सावित्रेणोत्तमवयसं वारुणेन यथारूपमेव यथादेवतं वयो मृत्योः स्पृत्वाऽमृतं कुरुते॥७॥

षड्ग्रहा भवन्ति षड्वा इमे शीर्षन्प्राणाः प्राणानेवास्य तैः स्पृणोति चक्षुषी एवाश्विनाभ्यां नासिके सारस्वताभ्याꣳ श्रोत्रे ऐन्द्राभ्यां यथारूपमेव यथादेवतं प्राणान्मृत्योः स्पृत्वाऽमृतान्[1] कुरुते॥८॥

सन्तता याज्यापुरोऽनुवाक्या भवन्ति समानदेवत्याः प्राणानाꣳ सन्तत्या अव्यवच्छेदाय सर्वाः पुरोऽनुवाक्या भवन्ति सर्वा याज्यास्तस्मात्प्राणाः सर्वे पराञ्चः सर्वे प्रत्यञ्चः सर्वाः प्रथमा भवन्ति सर्वा मध्यमाः सर्वा उत्तमास्तस्मात्प्राणाः सर्वे प्रथमाः सर्वे मध्यमाः सर्व उत्तमाः सर्वेषां ग्रहाणां द्वे याज्यापुरोऽनुवाक्ये भवतः प्राणोदानयोस्तद्रूपं प्राणोदानावेवावरुन्धे तस्मात्सर्वे प्राणाः प्राणोदानयोरेव प्रतिष्ठिताः॥९॥

१. अमृतं TE, H

The hairs of the wolf are the hairs in his abdomen and below, the hairs of the tiger are the hairs on his chest and arm-pits. The hairs of the lion are the hairs on his head and his beard.

6. There are three *Paśus,* for the body of this man is of three parts; and it is the body he thereby gains (in heaven) for him. By means of the *Paśu* for Aśvins, he gains that part of the body below the navel. By means of the *Paśu* for Sarasvatī he gains that part of the body which is above the navel and below the head. By means of the *Paśu* for Indra, he gains the head. Thus in accordance with the forms and in accordance with the deities, he saves his own self from death and make them immortal.

7. There are three *Puroḍāśas* and this life of man is divided into three stages. By these (*Puroḍāśas*) he saves his life. The first stage (boyhead) he gains by means of the *Puroḍāśa* for Indra; the middle stage by that of Savitā and the last stage by means of that of Varuṇa. Thus in accordance with the forms and in accordance with the deities, he saves his life from death and make them immortal.

8. There are six *Grahas*; for there are these six *Prāṇas* (channels of vital breath) in the head, thereby he gains the *Prāṇas.* He wins his eyes by means of the two *Grahas* for Aśviṇs, his nostrils by means of the two *Grahas* for Sarasvatī and his ears by those for Indras. Thus in accordance with the forms and in accordance with the deities, he saves his *Prāṇas* (channels of vital breath) from death and make them immortal.

9. The *Yājya* chants (invitatory ones) and the *Puronuvākyas* (offering chants) are uttered continuously and relate to the same deities; to ensure continuity and uniterruptedness of the vital airs. They are all *Yājyas* and all are *Puronuvākyas* and hence all the vital airs move upwards and all of them move backwards. All of them become the first, the intermediate and the last (by turn). Therefore all the *Prāṇas* are first, all are intermediate and all are last. For all the *Grahas* there are two *Yājya* and *Puronuvakyas* and they are the forms of *Prāṇa* and *Udāna.* Thereby he secures the *Prāṇa* and *Udāna.* Therefore all the *Prāṇas* are established on the *Prāṇa* (in-breathing) and *Udāna* (up-breathing).

स वा एष आत्मैव यत्सौत्रामणी मन एव प्रत्यक्षाद्वाग्यजमानस्तस्यात्मैव वेदिः प्रजोत्तरवेदिः पशवो बर्हिरङ्गान्यृत्विजोऽस्थीनीध्म आज्यं मज्जा मुखमग्निरन्नमाहुतिर्वयः सꣳस्था तस्मात्सौत्रामण्ये जानो वय उपगच्छति॥१०॥

तद्यौ ह वा इमौ पुरुषाविवाक्ष्योरेतावेवाश्विनावथ यत्कृष्णं तत्सारस्वतं यच्छुल्कं तदैन्द्रं तद्यदाश्विने पशौ सत्यथैता देवताः सह यजायेतान्येवैतत्सार्धं कृत्वात्मन्धत्ते॥११॥

मन एवेन्द्रो वाक्सरस्वती श्रोत्रेऽश्विनौ यद्वै मनसा ध्यायति तद्वाचा वदति यद्वाचा वदति तत्कर्णाभ्याꣳ शृणोति तद्यत्सारस्वते पशौ सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वात्मन्धत्ते॥१२॥

प्राणा एवेन्द्रो जिह्वा सरस्वती नासिकेऽश्विनौ यद्वै प्राणेनान्नमात्मन्प्रणयते तत्प्राणस्य प्राणत्वं जिह्वया वा अन्नस्य रसं विजानाति नासिके उ वै प्राणस्य पन्थास्तद्यदैन्द्रे पशौ सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वात्मन्धत्ते॥१३॥

हृदयमेवेन्द्रो यकृत्सविता क्लोमा वरुणस्तद्यदैन्द्रे पुरोळाशे सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वात्मन्धत्ते॥१४॥

प्राणा एव सविता व्यानो वरुणः शिश्नमिन्द्रो यद्वै प्राणेनान्नमत्ति तद्व्यानेन व्यनिति शिश्नेन वा अन्नस्य रसꣳ रेतः सिञ्चति तद्यत्सावित्रे पुरोळाशे सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वात्मन्धत्ते॥१५॥

10. Verily the *Sautrāmaṇī* is this body. The Yajamāna is evidently the mind, the speech. His body is the *vedī*; his off-spring is the high altar and his cattle are the *Barhi* (grass spread there). His limbs are the *Ṛtviks*; his bones are the fuel, his marrow is *ghee*; his mouth is fire; his food are the offerings and his life is the concluding ritual *(Saṁsthā)*. Therefore he who performs the *Sautrāmaṇī* gains life-span.

11. Now these two appearing like men in the eyes are the Aśvins; the black part (in the eyes) belongs to Sarasvatī and what is white part (in the eyes) belongs to Indra. When he offers the *Paśus* to Aśvins; he is offering to these deities in common. He thus combines those (deities or parts of eye) together and owns them unto himself.

12. Mind, no doubt is Indra; speech is Sarasvatī and the ears are the Aśvins; that which one thinks in his mind, he expresses by his speech and that one he hears by his ears. When he offers the *Paśu* for Sarasvatī, he is offering to these deities in commom. He thus combines these (deities of mind, speech and ear) together and owns them unto himself.

13. *Prāṇas*, indeed are Indra, the Sarasvatī is the tongue and the nostrils are the two Aśvins. Through the channels of breath; food is introduced (*Praṇayati*) into the body and hence it is called *Prāṇa*. By the tongue one knows the taste of the food and the nostrils are the path of the breath. So when he offers the *Paśu* to Indra, he is offering to these deities in common. He thus combines these (deities of the *Prāṇa*, tongue and nostrils) together and owns them unto himself.

14. His heart is Indra: his liver is Savitā and his lung is Varuṇa. When he offers, the *Puroḍāśa* of Indra, he is offering to these deities in common. He thus combines these (deities of heart, liver and lung) together and owns them unto himself.

15. His *Prāṇa* is Savita; his *Vyāna* is Varuṇa and his male organ is Indra. What food he eats by means of the *Prāṇa*, he digests it by means of the *Vyāna* and through his male organ he sheds the seed which is the essence of the food. When he offers the *Puroḍāśa* to Savita, he is offering to these deities in common. He thus combines these (deities of *Prāṇa*, *Vyāna* and male organ) together and owns them unto himself.

योनिरेव वरुणो रेत इन्द्रः सवितैव रेतसः प्रजनयिता तद्यद्वारुणे पुरोळाशे सत्यथैता देवताः सह यजायेतान्येवैतत्सार्धं कृत्वात्मन्धत्ते स य एवमेतद्वेदैता[6] एव देवता अनुसम्भवन्येता देवता अनुप्रजायत आ प्रजया पशुभिः प्यायते प्रत्यस्मिँल्लोके तिष्ठत्यभि स्वर्गं लोकं जयति य एवं विद्वान्त्सौत्रामण्या यजते यो वैतदेवं वेद॥१६॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अवभृथमिष्ट्वा यन्त्यवभृथं वै सोमेनेष्ट्वा यन्ति सोम एष यत्सौत्रामणी॥१॥

यद्देवा देवहेळनमिति देवकृतादेवैनमेनसो मुञ्चति यदि दिवा यदि नक्तमिति यदेवाहोरात्राभ्यामेनः करोति तस्मादेवैनं मुञ्चति यदि जाग्रद्यदि स्वप्न इति मनुष्या वै जागरितं पितरः सुप्तं मनुष्यकिल्बिषाच्चैवैनं पितृकिल्बिषाच्च मुञ्चति॥२॥

यद्ग्रामे यदरण्य इति ग्रामे वा ह्यरण्ये वैनः क्रियते तस्मादेवैनं मुञ्चति यत्सभायामिति सभ्यादेवैन-मेनसो मुञ्चति यदिन्द्रिय इति दैवादेवैनमेनसो मुञ्चति यच्छूद्रे यदर्ये यदेनश्चकृमा वयं यदेकस्याधिधर्मणि तस्यावयजनमसीति सर्वस्मादेवैनमेतस्मादेनसो मुञ्चति यदापोऽघ्न्याः इति वरुणेति शपामहे ततो वरुण नो मुञ्चेति वरुण्यादेवैनमेनसो मुञ्चति॥३॥

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुण[1] इति यो ह वा अयमपामावर्त्तः स हावभृथः स हैष वरुणस्य पुत्रो वा भ्राता वा तमेवैतत्स्तौत्यव देवैर्देवकृतमेनोऽयक्षीति देवकृतमेवैनोऽवयजतेऽव

६. एवमेतद्वै देवता TE
१. निचुम्पुणेति TE

16. His womb is, surely Varuṇa, his seed is Indra and the generator of the seed (potency) is Savita.When he offers the *Puroḍāśa* to Varuṇa, he offering to these deities in common. He thus combines these deities (of the womb, seed and potency) together and owns them unto himself. Whosoever knows this comes into being along with these deities and is born again along with these deities. He who knowing this performs the *Sautrāmaṇī* gets enriched with children and cattle-wealth, gets firmly established in this world and conquers the heavenly world; he also who (only) knows thus. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. After performing the sacrifice, they proceed for the *Avabhṛta* (final ablution). They go for *Avabhṛta* after completing *Soma Yāga* and this *Sautrāmaṇī* is a *Soma* sacrifice.

2. (He lets float the *Māsara Kumbha* into the water with a verse starting with) "Whatever affronts to Gods, O Gods !" Thereby he delivers him (the Yajamāna) from the offence committed to the Gods. "Whether in the day or in the night - by this he exonerates of the sins committed during day and night. "While awake or while asleep" - While awake to men and while asleep to the *Pitṛs*; thus he delivers him from offence committed to humans and *Pitṛs*.

3. "Whatever in the village, whatever in the forests" - by this he delivers him from the sins committed in the village as well as in the forest. "Whatever in an assembly" - by this he exonerates him from offences committed in the assembly. "Whatever by sense-organs" - by this he delivers him from sins committed against the gods. "Whatever towards a Śūdra or to an Ārya, whatever against the right of any one, from those you are the expiation"- thus he exonerates him from all sins. "We swear by the unassailable waters; by Varuṇa, Save us O Varuṇa" - By this he delivers him from the offences committed to Varuṇa.

4. (He then immerses the *Māsara Kumbha* saying) - "O! *Nicumpana, Avabhṛta*, you are flowing a long" - By *Nicumpana*, the whirlpool (now produced by the dipping of the pot) is referred to. This is either the son or Varuṇa or his brother and he is praised by this. "Along with the gods, you

मर्त्यैर्मर्त्यकृतमिति मर्त्यकृतमेवैनोऽवयजते पुरुराव्णो देव रिषस्पाहीति सर्वाभ्यो मार्त्तिभ्यो गोपायेत्येवैतदाह॥४॥

समुद्रे ते हृदयमप्स्वन्तरित्यापो वै समुद्रो रसो वा आपस्तदेनमेतेन रसेन सꣳसृजति सन्त्वा विशन्त्वोषधीरुताप इति तदेनमेतेनोभयेन रसेन सꣳसृजति यश्चौषधिषु यश्चाप्सु द्वौ विक्रमा उदङ्ङुत्क्रामत्येतावती वै मनुष्ये जूतिर्यावान्विक्रमस्तद्यावत्येवास्मिञ्जूतिस्तयैव पाप्मानं विजहाति॥५॥

सुमित्रया न आप ओषधयः सन्त्वित्यञ्जलिनाऽप ²उपाचति वज्रो वा आपो वज्रेणैवैतं मित्रधेयं कुरुते दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति यामस्य दिशं द्वेष्यः स्यात्तां दिशं परासिञ्चेत्तेनैव तं पराभावयति॥६॥

द्रुपदादिव मुमुचानः स्विन्नः स्नातो मलादिव पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनस इति वासोऽपप्लावयति यथेषीकां मुञ्जाद्विवृहेदेवमेनꣳ सर्वस्मात्पाप्मनो विवृहति स्नाति तम एवापहते॥७॥

उद्वयन्तमसस्परीति पाप्मा वै तमः पाप्मानमेव तमोऽपहते स्वः पश्यन्त उत्तरमित्ययं वै लोकोऽद्ब्य उत्तरोऽस्मिन्नेव लोके प्रतितिष्ठति देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति स्वर्गो वै लोकः सूर्यो ज्योतिरुत्तमꣳ स्वर्ग एव लोकेऽन्ततः प्रतितिष्ठति॥८॥

अनपेक्षमेत्याह वनीयमुपतिष्ठतेऽपो अद्यान्वचारिषमित्यपामेव रसमवरुन्धे रसेन समसृक्ष्महीत्त्यपामेव रसमात्मन्धत्ते पयस्वानग्न आगमन्तं मा सꣳसृज वर्च्चसा प्रजया च धनेन

२. See Notes

deliver me from the sins committed against the gods." By this he expiates the sins against gods. "With the help of man, from those done against men" - by this he removes the offences done to men. "From the fiercely shouting devil, O God, protect me." "Protect me from all sorts of afflictions" is what he says.

5. "In the ocean, deep under the waters, your heart" - The waters are ocean; and waters are essence. Now he unites him with that essence. "May the plants and waters enter you" - thereby he unites him with the essence of both, that which is in the plants and that in the waters. He takes two steps northwards (in the water) for that much is the briskness in man. As much he steps forwards that much is the briskness in him and with that he rids himself of the sin.

6. "May the waters and plants be friendly to us" - so saying he collects water with his two palms held close to each other. The waters are a thunderbolt and by this he enters into a concord with the thunderbolt. "Let those who hate us and whom we hate, have wicked friends" - (so saying) he throws (that water) towards that direction where his enemy is. By that (act) itself, he overcomes him (the enemy).

7. "As one is set free from a stake (imprisonment), as he who sheds away dirt by bathing, as the *ghee* is purified by the *Pavitra* (purifying bunch of grass), so the waters may cleanse me from sin." (Thus saying) he allows his garment to float away. Just as one would pluck out a reed from out of its sheeth, he draws him out of all sin. He then bathes and thereby drives away stuper (darkness).

8. (He emerges from the waters saying) "From out of darkness have we come out" - darkness is sin and it is darkness, evil that he thus descards. "Looking at the light high up" - this earth is higher than water and it is on this earth he gets established. "The divine *Sūrya*, the highest light, joined with Gods" - the highest light, Sūrya is the heaven; it is in the heaven he thus finally secures a firm foundation for himself.

9. He departs without looking back and approaches the *Āhavanīya* (saying) "I followed the waters today" thereby he secures the essence of the waters. "With their essence we have been united" - thus he takes into him-

चेत्याशिषमाशास्त[3] एधोऽस्येधिषीमहीति समिधमादत्त एधो ह वा अग्नेः समित्समिदसि तेजोऽसि तेजो मयि धेहीत्याहवनीये समिधमभ्यादधात्यग्निमेवैतया समिन्धे स एनꣳ समिद्धस्तेजसा समिन्धे॥९॥

आदित्यं चरुं यक्ष्यमाणो निर्वपत्यादित्यमीजान इयं वा अदितिरस्यामेव यज्ञं तनुतेऽस्यामिष्ट्वा प्रतितिष्ठति धेनुर्दक्षिणेयं वै धेनुरिमामेव सर्वान्कामान्दुहे वत्सं पूर्वस्यां ददाति मातरमुत्तरस्यां यदा वै वत्सो मातरं धयत्यथ सा प्रत्ता दुहे प्रत्तामेवैमाꣳ सर्वान्कामान्दुहे॥१०॥

तदाहुः प्रेव वा एषोऽस्माल्लोकाच्च्यते योऽपोवभृधमभ्यवैतीत्यवभृथादुदेत्य मैत्रावरुण्या पयस्यया यजतेऽयं वै लोको मित्रोऽसौ वरुणो यदेवेदमन्तरेण तत्पयस्या तद्यन्मैत्रावरुण्या पयस्यया यजत एष्वेवैतल्लोकेषु प्रतितिष्ठति प्राणो वै मित्रोऽपानो वरुणोऽन्नमेव पयस्या तद्यन्मैत्रावरुण्या पयस्यया यजते प्राण एवान्नाद्येऽन्ततः प्रतितिष्ठति॥११॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

दुष्टरीतुर्ह पौꣳसायनो दशपुरुषꣳ राज्यादपरुद्ध आस रेवोत्तरसमु ह पाटवं चाक्रꣳ स्थपतिꣳ सृञ्जया अपरुरुधुः॥१॥

स होवाच दुष्टरीतुं पौꣳसायनꣳ सौत्रामण्या त्वा याजयानि यदिदꣳ सृञ्जयेषु राष्ट्रं तत्त्वयि धास्यामीति तथेति तयैनमयाजयत्तदु ह बल्हिकः प्रातिपीयः शुश्राव कौरव्यो राजा यो ह वा अयं दुष्टरीतुः पौꣳसायनो दशपुरुषꣳ राज्यादपरुद्धोऽभूत्तमयं चाक्रः स्थपति सौत्रामण्या याजयिष्यति यदिदꣳ सृञ्जयेषु राष्ट्रं तद्धास्मिन्धास्यतीति॥२॥

३. आशिषमेवैतदाशास्ते MD

self the essence of the waters. "O Agni ! the juicy ! I have come; you please unite me with splendour, offspring and with wealth." This is by way of invoking a blessing. "You are a kindler (one who encourages); let us prosper" - so saying he takes a *Samidhā*. He then places that *Samidhā* in the *Āhavanīya* (saying) "You are the enkindler of Agni and (hence) you are the kindler, the splendour - bestow splendour on me." Thereby he enkindles the fire and thus enkindled, Agni bestows splendour into him.

10. He prepares a *caru* for Aditi which he is about to proficiate Aditi. Aditi bring this earth, to who offers to Aditi purpose the sacrifice on this (earth) and by so offering, gets firmly established on this earth - The *Daksiṇā* for this is a milch cow with calf. The milch cow is this earth and thus the milch out from her (the earth) all his wishes.

11. In this connection they say - "Surely he who enters into the *Avabhṛta* waters falls away from this world." (That is not so). He after emerging from the bath, offers a cup of curd to Mitrā-Varuṇa; Mitra is the terrestrial world and Varuṇa is that above and the cup of curd is what is here between those two worlds. Thus by offering that curd to Mitrā-Varuṇa, he establishes himself in these (three) worlds. Mitra is the *Prāṇa* and Varuṇa is *Apāna* and the curd is indeed, food. In as much as he sacrifices with curd to Mitra and Varuṇa, he ultimately gets established in the *Prāṇa* and food. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Now, Duṣṭarītu - Pauṁsāyana stood expelled from the kingdom for the last ten generations and the *Sṛñjayas* kept out Revottara Cākra-Sthapati (from the country). (The former is a *Kṣatriya* and the latter a *Brāhmin*).

2. He (Revottara). told Duṣṭarītu Pauṁsāyana - "I shall enable you to perform the *Sautrāmaṇī* and see that this kingdom which is in the hands of *Sṛñjayas,* I shall get for you." He (Duṣṭarītu) said "Yes" and he made him perform that. That (news) Balhika – Prātipīya, the king of the *Kurus,* heard. "This Duṣṭarītu Pauṁsāyana was banished from kingdom since the last ten generations and him, this Cākra Sthapati is going to cause to perform *Sautrāmaṇī* and this kingdom which is with the *Sṛñjayas,* he is going to vest in him."

स होवाच तन्वा अहं तं वेदिष्यामि यदि स तस्मिन्नाष्ट्रं धास्यति बहिर्धा वैनः राष्ट्राद्धास्यतीति स आजगाम यस्यां वेलायां ग्रहा गृह्यन्ते॥३॥

स होवाच स्थपते चाक्र नाहवनीये सुरा होतव्येत्याहुर्नान्यत्राहवनीयाद्यद्याहवनीये सुराः होष्यसि पापवस्यसंकरिष्यसि जामि यज्ञस्य यद्यन्यत्राहवनीयाद्बहिर्द्धैनः राष्ट्राद्धास्यसि नैनः राष्ट्रे धास्यसि नास्मिन्नाष्ट्रं धास्यसीति॥४॥

स होवाच नाहवनीये सुराः होष्यामि नान्यत्राहवनीयान्न पापवस्यसं करिष्यामि न जामि यज्ञस्य नैनं बहिर्धा राष्ट्राद्धास्यामि राष्ट्र एनं धास्यामि राष्ट्रमस्मिन्धास्यामीति॥५॥

स होवाच कथः हि करिष्यसी३ इति स हैतदुवाचासुरेषु वा एषोऽग्रे यज्ञ आसीत्सौत्रामणी स देवानुपप्रैत्सोऽप आगच्छत्तमापः प्रत्यनन्दंस्तस्मादु श्रेयाः समागतं प्रत्येव नन्दन्ति तः होचुरेह्येवभगव इति॥६॥

स होवाच बिभेमि वै प्रणय तमेति कस्माद्भगवो बिभेषीत्यसुरेभ्य इति तथेति तमापः प्राणयंस्तस्माद्यो वधत्रो भवति स बिभ्यतं प्रणयति यदापः प्राणयंस्तस्मादापः प्रणीतास्तत्प्रणीतानां प्रणीतात्वं प्रति ह तिष्ठति य एवमेतत्प्रणीतानां प्रणीतात्वं वेद॥७॥

तदिष्टाः प्रयाजा आसुरपर्यग्निकृतमथासुरा अन्वाजग्मुस्ते देवाः पर्यग्निनैवासुरान्त्सपन्नान्भ्रातृव्यान्यज्ञादन्तरायंस्तथो एवैष एतत्पर्यग्निनैव द्विषन्तं भ्रातृव्यं यज्ञादन्तरेति॥८॥

3. He decided "I will inform him (Cākra) that if he confers the kingship on him, he will indeed be thrown out of (my) country." He came (to the place of the sacrifice) at that time when the *Grahas* (*Surā* cups) were being collected.

4. He said - "O Sthapati ! *Surā* (liquor) should not be offered in the *Āhavanīya* fire, they say and (they also say) not any where else than in the *Āhavanīya*. If you offer *Surā* in the *Āhavanīya*, you will be causing disorder and a repetition in the sacrifice. If you offer anywhere else than in the *Āhavanīya*, you will exclude him (Duṣṭarītu) from the kingdom and will not keep him in the country; nor you will confer kingship upon him."

5. He (Cākra) said, "I will not offer *Surā* in the *Āhavanīya*, nor elsewhere (than the *Āhavanīya)*, nor I will cause disorder or repetition in the sacrifice." Nor will I keep him out of the kingdom. I will keep him in the kingdom and confer kingship unto him.

6. He (Balhika) asked - "How will you do it?" He replied thus - "formerly that sacrifice of *Sautrāmaṇī* was in (the possession of) *Asuras*. He (*Sautrāmaṇī*) moved towards the gods and (in the process) entered the waters. The waters merrily welcomed him, as people welcome an honoured guest. They told him merrily, "Sir, please come."

7. He said, "Sirs, I am afraid, please escort me." They (waters) asked - "Sir, from whom you are afraid?" He said, "I am afraid of the *Asuras*." Agreeing (to his request) the waters lead him. That is why the one who saves a victim, escorts him, the scared. Since the waters escorted (*Prāṇayan*) (those) waters are *Praṇītas*. That is the aspect of *Praṇīta* of the *Praṇīta* waters. He who thus knows the *Praṇīta* aspect of the *Praṇīta* waters, gets well-established.

8. Now the *Prayājas* (fore-offerings) had been offered upto the point of *Paryagnikaraṇa* (taking the fire round the oblations, a rite to be performed before offering of oblations). They prevented the inimical *Asuras* from (entering) the sacrifice, by means of that *Paryagni* (fire taken round). In like manner, this one (Yajamāna) by means of the *Paryagni*, keeps out, his hateful enemy from the sacrifice.

देवयोनिर्वा एष यदाहवनीयस्तस्यैतावमृतपक्षौ यावेतावभितोऽग्नी तद्यदाहवनीये यज्ञं तन्वते देवयोनावेवैतद्देवेभ्यो यज्ञं तन्वत उप हैनं पुनर्यज्ञो नमति नास्माद्यज्ञो व्यवच्छिद्यते य एवमेतद्वेद यस्य वैवं विदुष एतत्कर्म क्रियते॥९॥

उत्तरेऽग्नौ पयोग्रहाञ्जुह्वत्युत्तरेऽग्नौ पशूञ्छ्रपयन्ति पशूनेव तन्मर्त्यान्त्सतोऽमृतयोनौ दधाति मर्त्यान्त्सतोऽमृतयोनेः प्रजनयत्यप ह वै पशूनां पुनर्मृत्युं जयति नास्माद्यज्ञो व्यवच्छिद्यते य एवमेतद्वेद यस्य वैवं विदुष एतत्कर्म क्रियते॥१०॥

दक्षिणेऽग्नौ सुराग्रहाञ्जुह्वति दक्षिणेऽग्नौ पावयन्ति पवित्राभिस्त्रिषंयुक्ताभिः पितॄनेव तन्मर्त्यान्त्सतोऽमृतयोनौ दधाति मर्त्यान्त्सतोऽमृतयोनेः प्रजनयत्यप ह वै पितॄणां पुनर्मृत्युं जयति नास्माद्यज्ञो व्यवच्छिद्यते य एवमेतद्वेद यस्य वैवं विदुष एतत्कर्म क्रियते॥११॥

तद्यदेतावग्नी आहवनीयाद्विह्रियेते तेनाहवनीयावथ यदाहवनीयं पुनर्नाश्नुवाते तेनानावहवनीयौ तेनोभौ होमा उपाप्नोति यश्चाहवनीये यश्चानाहवनीये यच्च हुतं यच्चाहुतं पुनर्हायमित्त्वोवाच न तदस्ति यत्सृञ्जयानाꣳ राष्ट्रं दुष्टरीतोस्तदद्य तथायं चाक्रः स्थपतिर्यज्ञेऽकरिति॥१२॥

उत्तरेऽग्नौ पशुभिः पुरोळाशैः पयोग्रहैरिति चरन्ति यदु चान्यत्तेन देवानेव तद्देवलोके प्रीणाति त एनं प्रीताः प्रीणन्त्यथो देवलोकमेव जयति॥१३॥

9. That *Āhavanīya* is indeed the womb of the gods and those two fires on either side of it are its immortal wings. When they perform the sacrifice in the *Āhavanīya*, they perform it in the womb of the gods for the gods. The sacrifice becomes amenable to him and the sacrifice does not get separated from him who knows thus and same is the case of him, a knower of this, for whom the sacrifice is conducted.

10. On the northern fire, the milk cups (*Payo Grahas*) are offered. The *Paśus* are cooked in the northern fire. Thereby he places the *Paśus*, mortal though they are, in the immortal womb. He makes them to be born out of the immortal womb. He then conquers the death of the *Paśus*. The sacrifice does not get separated from him, who knows thus and same is the case of him, a knower of this, for whom the sacrifice is conducted.

11. They offer the *Surā Grahas* (cups of liquor) on the southern fire. Near the southern fire, they purify the *Surā* with threefold *Pavitras* (each *Pavitra* made of three strains of grass). Thus he places the *Pitṛs* who are (actually) mortals, in the womb of immortality and causes them who are mortals to be born out of the immortal womb. He conquers the recurring death of *Pitṛs* and the sacrifice is not separated from him, who knows this thus. Same is the case of him, a knower of this for whom the sacrificial rite is performed.

12. Since these two fires (the northern and the southern) are taken out of the *Āhavanīya*, they are *Āhavanīyas*. Since they do not unite with the *Āhavanīya*, subsequently, they are non-*Āhavanīyas*. Thereby he gains (the advantage of) both kinds of oblations viz., that offered in the *Āhavanīya* and that offered in the non-*Āhavanīya*; that which is offered and that which is not offered. Later he (Balhika) went home and said "It was not as I thought. The kingdom of *Sṛñjayas* has gone to Duṣṭarītu because Cākra Sthapati did such and such (offering in the northern and southern fires) in the sacrifice."

13. They proceed with the *Paśus, Puroḍāśas* and cups of milk, in that order, and the other things as well in the northern fire. Thereby he pleases only the gods in the world of the gods. They (gods) thus pleased reward him and by that he conquers the world of gods.

दक्षिणेऽग्नौ सुराग्रहाञ्जुह्वति दक्षिणेऽग्नौ पावयन्ति पवित्राभिस्त्रिषंयुक्ताभिः पितॄनेव तत्पितृलोके प्रीणाति त एनं प्रीताः प्रीणन्त्यथो पितृलोकमेव जयति॥१४॥

स वा एष आत्मैव यत्सौत्रामणी तस्मात्सा निरुक्ता निरुक्तो ह्यात्मा लोको वयोधास्तस्मात्सोऽनिरुक्तो हि लोक आत्मा वै यज्ञस्य[1] यत्सौत्रामणी बाहू ऐन्द्रश्च वयोधाश्च तद्यदेतावभितः पशू भवतस्तस्मादिभावात्मानमभितो बाहू यथो वै पशुरेवं यूपस्तद्यदेतः सौत्रामणिकं यूपमेतौ यूपावभितो भवतस्तस्माद्विमावात्मानमभितो बाहू॥१५॥इति तृतीयं ब्राह्मणम्॥

॥ इति षष्ठोऽध्यायः ॥

१. यज्ञस्य सौत्रामणी MD

14. They offer the *Surā Grahas* (cups of liquor) in the southern fire. (Near that) southern fire they purify them (*Surā Grahas*) with threefold *Pavitras*. Thereby he pleases only the *Pitṛs* in the world of the *Pitṛs* and so he conquers the world of *Pitṛs* itself.

15. This *Sautrāmaṇī* is indeed the body and hence it is defined; for the body is defined. This world is *Indra-Vayodhā* (who confers strength) and hence he is undefined; for the world is undefined. This *Sautrāmaṇī* is the body of the sacrifice. Its two arms are the *Paśu* of Indra and the *Paśu* of *Vayodhā*. Since these two *Paśus* happen to be on either sides, they are the two arms on either side of the body. As the *Paśu* so the *Yūpa* and hence for the *Sautrāmaṇī*, on both sides there are two extra *Yūpas*. That is how there are arms on both sides of the body. (Third Brāhmaṇa Ends.)

(Chapter Six Ends.)

सप्तमोऽध्यायः

प्रथमं ब्राह्मणम्

दीर्घसत्रꣳ ह वा एत उपयन्ति येऽग्निहोत्रं जुह्वत्येतद्वै जरामर्यꣳ सत्रं यदग्निहोत्रं जरया वा ह्येवास्मान्मुच्यन्ते मृत्युना वा॥१॥

तदाहुर्यदेतस्य दीर्घसत्रिणोऽग्निहोत्रं जुह्वतोऽन्तरेणाग्नी युक्तं वा वियायात्सं[1] वा चरेयुः किं तत्र कर्म का प्रायश्चित्तिरिति कुर्वीत हैव निष्कृतिमपीष्ट्या यजेत तदु तन्नाद्रियेतेमान्वा एष लोकाननु वितनुते योऽग्नी आधत्ते॥२॥

तस्यायमेव लोको गार्हपत्योऽन्तरिक्षलोकोऽन्वाहार्यपचनोऽसौ लोक आहवनीयः कामन्वा[2] एष लोकेषु वयाꣳसि युक्तं चायुक्तं च सञ्चरन्ति स यदि हास्याप्यन्तरेण ग्रामोऽग्नीन्वियायान्नैव मे काचनार्त्तिरस्ति न रिष्टिरिति हैव विद्यात्॥३॥

त्रयो ह त्वाव पशवोऽमेध्याः दुर्वराह ऐडकः श्वा तेषां यद्यधिश्रितेऽग्निहोत्रेऽन्तरेण कश्चित्सञ्चरेत्किं तत्र कर्म का प्रायश्चित्तिरिति तद्धैके गार्हपत्याद्भस्मोपहत्याहवनीयान्निवपन्तो यन्तीदं विष्णुर्विचक्रम इत्येतयर्चा यज्ञो वै विष्णुस्तद्यज्ञेनैव यज्ञमनुसन्तन्मो भस्मानाऽस्य पदमपि वपाम इति वदन्तस्तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयादासान्वा[3] अयं यजमानस्यावाप्सीत्क्षिप्रे

१. विवायात् MD
२. कामंन्वा TE
३. आसांन्वा MD, See Notes

Chapter Seven

BRĀHMAṆA I

1. Those who perform *Agnihotra* are entering a long-session *Satra.* This *Agnihotra* is a *Satra* that ensures death in ripe old age; for they are freed from it only by old age or death.

2. Now they raise a question - "If *Agnihotra* is a *Dīrgha Satra* (continuing from day to day) which one performs, then if some one else were to drive a chariot or some others were to intercede between the performer and the fires (which is not allowed in a continuing sacrifice), then what is to be done and what is the expiation?" He may indeed perform an expiation and offer an *Iṣṭi.* He may as well ignore it, because he who lays down the two fires (for *Agnihotra*) indeed spreads himself all over these worlds (and the question of some one interceding between him and the fire does not arise in his case).

3. His *Gārhapatya* is this terrestrial world; his *Anvāhārya pacana* (*Dakṣināgni*) is the aerial region and his *Āhavanīya* is the heaven. In between these worlds, birds do move about in groups and alone between these worlds. Even if a whole crowd is to pass between his fires, let him be sure that no affliction, nor any harm will befall on him.

4. There are three animals which are unfit for sacrifice; viz., a vicious boar, (a particular species of sheep called) *Aiḍaka* and a dog. If any one of them happens to intervene between (the fires) when the *Agnihotra* is on, what is to be done, what is the expiation? Some (*Agnihotrins*) take out the ashes from the *Gārhapatya* and throw it beneath the *Āhavanīya* saying "Here Viṣṇu took stride." They say that 'Viṣṇu is sacrifice and by sacrifice we continue the sacrifice and with ashes we bestow its track'. But let him not do this way. For if any one happens to comment, "This fellow has scattered the sacrificer's ashes; he will have occassion to scatter his ashes, and the Yajamāna's family will be mourning", then that word indeed becomes true. Let him do this way (expiation) - Having taken a cup of water or a pot of water pour out that water from the front side of *Gārhapatya* upto the *Āhavanīya,* uttering the same *Ṛk mantra* "Here Viṣṇu took stride." Because Viṣṇu is sacrifice and thus by means of sacrifice, he knits together the sacrifice; whatever affliction there is in the sacrifice and whatever disorder, wa-

परमासानावप्स्यते[४] ज्येष्ठगृह्यꣳ रोत्स्यतीतीश्वरो ह तथैव स्यादित्थमेव कुर्यादुदस्थालीं वैवोदकमण्डलुं वा आदाय गार्हपत्यादग्र आहवनीयान्निनयन्नियादिदं विष्णुर्विचक्रम इत्येतयैवर्च्चा यज्ञो वै विष्णुस्तद्यज्ञेनैव यज्ञमनुसन्तनोति यद्वै यज्ञस्य रिष्टं यदशान्तमापो वै तस्य सर्वस्य शान्तिरद्भिरेवैनत्तच्छान्त्या[५] शमयत्येतदेव तत्र च कर्म॥४॥

तदाहुर्यस्याग्निहोत्रं दोह्यमानꣳ स्कन्देत्किं तत्र कर्म का प्रायश्चित्तिरिति स्कन्नप्रायश्चित्तेनाभिमृश्याद्भिरुपनिनीय परिशिष्टेन जुहुयाद्यद्यु नीची स्थाली[६] स्याद्यदि वा भिद्येत स्कन्नप्रायश्चित्तेनैवाभिमृश्याद्भिरुपनिनीय यदन्यद्विन्देत्तेन जुहुयादथ यत्र स्कन्नꣳस्यात्तदभिमृशेदस्कन्नधित प्राजनीति यदा वै स्कन्दत्यथ धीयते यदा धीयतेऽथ प्रजायते योनिर्वा इयꣳ रेतः पयस्तदस्यां योनौ रेतो दधात्यनुष्ठ्या हास्य रेतः सिक्तं प्रजायते य एवमेतद्वेदामुतो वै दिवो वर्षतीहौषधयो वनस्पतयः प्रजायन्ते पुरुषाद्रेतः स्कन्दति पशुभ्यस्तत इदꣳसर्वं प्रजायते तद्विद्याद्भूयसी मे प्रजातिरभूद्बहुः प्रजया पशुभिर्भविष्यामि श्रेयान्भविष्यामीत्यथ यत्रावभिन्नꣳ स्यात्तदुदस्थालीं वैवोदकमण्डलुं वा निनयेद्यद्वै यज्ञस्य रिष्टं यदशान्तमापो वै तस्य सर्वस्य शान्तिरद्भिरेवैनत्तच्छान्त्या शमयति भूर्भुवः स्वरित्येताभिर्व्याहृतिभिरेता वै व्याहृतयः सर्वप्रायश्चित्तीस्तदनेन सर्वेण प्रायश्चितिं कुरुते तानि कपालानि सञ्चित्य यत्र भस्मोद्धृतꣳ स्यात्तन्निवपेदेतदेव तत्र कर्म॥५॥

तदाहुर्यस्याग्निहोत्री दोह्यमानोपविशेत्किं तत्र कर्म का प्रायश्चित्तिरिति ताꣳ हैके यजुषोत्थापयन्त्युदस्थाद्देव्यदितिरितीयं वा अदितिरिमामेवास्मा एतदुत्थापयाम इति वदन्त आयुर्यज्ञपतावधादित्यायुरेवास्मिंस्तद्दध्म इति वदन्त इन्द्राय कृण्वती भागमि-

४. परमा सा नावप्स्यते MD

५. एवैनं तच्छमयति TE

६. See Notes

ter is the cure of all that. With the water, the healer, he calms it (cures it). This is the action there.

5. They ask, "When the *Agnihotra* milk of some one spills while being milked, what is to be done; what is the expiation?" Having touched it (spilled milk) while chanting the formula meant as expiation for spilling and washed it with water, he can offer the remaining milk. But if the whole container is turned upside down or the vessel itself gets broken, he has to touch the spilled milk with the expiatory formula and wash it off with water and offer with other milk. In the event of spilling of milk, he should touch it with the *mantra*, "It has been spilled and it has been implanted". For when (seed is) spilled it is implanted and when implanted it is born. This earth is a womb and the milk is the seed. Thus (it amounts to) implanting the seed in the womb. Immediately does the seed of one who knows this, when spilled, is born. It rains from the sky, and the plants and trees get generated. The seed comes out of men and animals and from that all these are produced. He (whose *Agnihotra* milk is spilled) should realise - "A lot of production has accrued unto him", and that he will be proliferating with offspring and cattle and that he will become more prosperous. If there is a breaking of the vessel, let him pour water from a water-pot or water jar. Thereby whatever injury has been suffered by the sacrifice, water is the healer of all that. By those healing waters he treats it. (He should pour from the water jar) saying the three *Vyāhṛtis* - *Bhūḥ Bhuvaḥ* and *Svah*. These *Vyāhṛtis* are expiations for everything. Thus by all, he conducts the expiation. After collecting those broken pieces of the vessel, throw them where the ashes are collected. This is the action there.

6. Again they ask - "If one's *Agnihotra* cow lies down while being milked, what is to be done; what is the expiation?" Some people make her get up while chanting the *Yajuṣ* formula - "The divine Aditi has got up" - Aditi is this earth, (they mean to say) 'let us raise up this earth for him'. "She has indeed bestowed life upon the master of this sacrifice." By which they mean to say 'we thus bestow longevity on the Yajamāna'. "Giving to Indra his share" - thereby they say "It is Indra's strength upon this (Yajamāna)." "And also to Mitra and Varuṇa" - Mitra and Varuṇa are doubtless the *Prāṇa* and *Udāna*. So they mean, "It is the *Prāṇa* and *Udāna* we bestow upon him (Yajamāna)."

तीन्द्रियमेवास्मिंस्तद्दध्म इति वदन्तो मित्राय वरुणाय चेति प्राणोदानौ वै मित्रावरुणौ प्राणोदानावेवास्मिंस्तद्दध्म इति वदन्तस्तां तस्यामाहुत्यां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्मन्येतार्त्तिं वा एषा पाप्मानं यजमानस्य प्रतिदृश्योपाविक्षदार्त्तिमेवास्मिंस्तत्पाप्मानं प्रतिमुञ्चाम इति वदन्तः॥६॥

तदु होवाच याज्ञवल्क्योऽश्रद्दधानेभ्यो हैभ्यो गौरपक्रामत्यात्यौं[७] वा आहुतिं विध्यन्तीत्थमेव कुर्याद्दण्डेनैवैनां विपिष्योत्थापयेदिति तद्यथैवादो धावयतोऽश्वो वाऽश्वतरो वा गदायेत बलीवर्द्दो वा युक्तस्तेन दण्डप्रजितेन तोत्रप्रजितेन यमध्वानꣳ समीप्सति तꣳ समश्नुत एवमेवैतया दण्डप्रजितया तोत्रप्रजितया यꣳ स्वर्गं लोकꣳ समीप्सति तꣳ समश्नुते॥७॥

अथ होवाचारुणिर्द्यौर्वा एतस्याग्निहोत्रस्याग्निहोत्र्य यमेव वत्सो योऽयं पवत इयमेवाग्निहोत्रस्थाली न वा एवंविदुषोऽग्निहोत्री नश्यति क्व ह्यसौ नश्येन्नैवंविदुषोऽग्निहोत्री वत्सो नश्यति क्व ह्येष नश्येन्नैवंविदुषोऽग्निहोत्रस्थाली भिद्यते क्व हीयं भिद्येत श्रियो वै पर्जन्यो वर्षति तद्विद्याच्छ्रेमाणं मे महिमानमधारयमाणोपाविक्षच्छ्रेयान्भविष्यामीति तामात्मन्येव कुर्वीतात्मन्येव तच्छ्रियं धत्त इति ह स्माहारुणिरेतदेव तत्र कर्म॥८॥

तदाहुर्यस्याग्निहोत्री दोह्यमाना वाश्येत किं तत्र कर्म का प्रायश्चित्तिरिति स्तम्बमाच्छिद्य ग्रासयेदे तदेव तत्र कर्म॥९॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्रह्मणम्

तदाहुर्यस्याग्निहोत्री लोहितं दुहीत किं तत्र कर्म का प्रायश्चित्तिरिति व्युत्क्रामतेत्युक्त्वा मेक्षणं कृत्वाऽन्वाहार्यपचनं परिश्रियतवै ब्रूयात्तस्मिन्नेनच्छ्रपयित्वा[१] तस्मिंस्तूष्णीं जुहुयादनिरुक्तमनिरुक्तो[२]

७. गौरपक्रामत्यात्तौ वा TE

१. एतच्छ्रपयित्वा TE

Then he should give that cow at this offering, to a brāhmin whom he will not see again. It is the evil in the Yajamāna, seeing which the (*Agnihotra*) cow lied down (while milking), so they say 'let us remove that evil on this person (the recepient)'. (Hence the recipient of the cow as *Dakṣiṇā* should leave the place, so that the Yajamāna won't contact the evil again).

7. On this Yājñavalkya said: "The cow has gone away from him as if it would from a disinterested person". (By giving it as *Dakṣiṇā*, it would reflect the indifference of the Yajamāna) and the offering is viciated. So let him do like this. Let him goad it with a stick and make it get up. Just as a person (driving a cart) would use a stick to goad a weary horse, mule or yoked bulls and make it get up and complete his journey and reach his destination, in the same manner, this cow is tired and hence has sat down and it should be made to rise up with a goad and he reaches the heavenly world which is his destination.

8. But Āruṇi said - "The sky indeed is the *Agnihotra* cow of this *Agnihotra* and this one who blows (Vāyu) is the calf, and this earth is the vessel used in *Agnihotra* (to collect the milk)". For one who knows this, his *Agnihotra* cow does not perish, for how could the sky perish? for, how could that Vāyu perish? Nor does the *Agnihotra* vessel of him who knows thus break to pieces; for how could this (earth) break to pieces? It is indeed prosperity that the cloud showers. Let him therefore think - "She (*Agnihotra* cow) has sat down unable to withstand my prosperity and glory. I shall be more prosperous" and keep her to himself. Thus he keeps that prosperity unto himself. This is what Āruṇi said. This then is the action prescribed in that event.

9. Now they ask - "In the event of one's *Agnihotra* cow bows while being milked, what is to be done; what is the expiation?" Let him pluck a bunch of grass and feed her therewith. This is the action there. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. They ask - "If some one's *Agnihotra* cow were to milk blood (while milked), what rite is to be done and what is the expiation?" He should say, 'disperse' and having made a *Mekṣaṇa* (stirring spoon), ask the *Dakṣiṇāgni* to be covered, boil that (blood) in the *Dakṣiṇāgni* and offer it there ifself,

वै प्रजापतिः प्राजापत्यमग्निहोत्रः सर्वं वाऽनिरुक्तं तदनेन सर्वेण प्रायश्चित्तिं कुरुते तां तस्यामाहुत्यां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्मन्येतार्तिं[3] वा एषा पाप्मानं यजमानस्य प्रतिदृश्य दुहे या लोहितं दुह आर्त्तिमेवास्मिंस्तत्पाप्मानं प्रतिमुञ्चत्यथ यदन्यद्विन्देत्तेन जुहुयादनार्त्तैनैव तदार्त्तं यज्ञस्य निष्करोत्येतदेव तत्र कर्म॥१॥

तदाहुर्यस्याग्निहोत्रं दोह्यमानममेध्यमापद्यते किं तत्र कर्म का प्रायश्चित्तिरिति तद्धैके होतव्यं मन्यन्ते प्रयतमेतन्नैतस्या होमो ऽवकल्पते न वै देवाः कस्माच्चन बीभत्सन्ते बीभत्सन्ता ३ इ तु देवा इत्थमेव कुर्याद्गार्हपत्यादुष्णं भस्म निरुह्य तस्मिन्नेन दुष्णे भस्मंस्तूष्णीं निनयेदद्भिरुपनिनयत्यद्भिरेनदाप्नोत्यथ यदन्यद्विन्देत्तेन जुहुयादेतदेव तत्र कर्म॥२॥

तदाहुर्यस्याग्निहोत्रं दोहितममेध्यमापद्येत किं तत्र कर्म का प्रायश्चित्तिरिति य एवैतेऽङ्गारा निरूढा येष्वधिश्रयिष्यन्भवति[4] तान्प्रत्युह्य तस्मिन्नेनदुष्णे भस्मंस्तूष्णीं निनयेदद्भिरुपनि-नयत्यद्भिरेनदाप्नोत्यथ यदन्यद्विन्देत्तेन जुहुयादेतदेव तत्र कर्म॥३॥

तदाहुर्यस्याग्निहोत्रमधिश्रितममेध्यमापद्येत किं तत्र कर्म का प्रायश्चित्तिरिति य एवैतेऽङ्गारा निरूढा येष्वधिश्रितं भवति तेष्वेनत्तूष्णीं जुहुयात्तद्धुतमहुतं यदहैनत्तेषु जुहोति तेन हुतं यद्वेनाँस्तेनैवानुगमयति तेनाहुतमद्भिरुपनिनयत्यद्भिरेनदाप्नोत्यथ यदन्यद्विन्देत्तेन जुहुयादेतदेव तत्र कर्म॥४॥

तदाहुर्यदधिश्रितेऽग्निहोत्रे यजमानो म्रियेत किं तत्र कर्म का प्रायश्चित्तिरिति तदेवैनदभिपर्याधाय विष्यन्दयेदथो खल्वाहुरेतावती सर्वस्य हविर्यज्ञस्य प्रायश्चित्तिरित्येतदेव तत्र कर्म॥५॥

२. जुहुयादनिरुक्तो वै MD
३. अनभ्यागमिष्यमन्येत See Notes
४. अधिश्रयिष्यन् TE, My

silently in an undefined way. For, Prajāpati is undefined and *Agnihotra* belongs to Prajāpati, and undefined means 'all'. He thus makes amends for all. At this offering, he should give away that cow to a brahmin whom he does not propose to see again. Because she who milks blood, milks it on seeing the affliction and sin; he thus transfers that afflication and sin on to this one (brahmin). Let him then make offering with what other milk he can procure. Thus by that which is unafflicted, he removes that affliction of the sacrifice. This is the rite there.

2. Now they ask - "When the *Agnihotra* milk of some one while being milked, becomes impure (unfit for sacrifice) what rite is to be done and what is the expiation?" Some (persons) say that it should be offered (despite being impure) on the plea that it is ready for offering and it would be improper if it is not offered and that the gods do not feel anything loathsome. But (if he feels) gods feel loathsome, then it should be done like this - Taking out hot ashes from the *Gārhapatya,* he should pour this milk silently on those hot ashes and then pour water (*āpa*) over it and by means of the waters he gains it. Then he may make the offering with what other milk he can procure. This is the rite to be performed in that event.

3. They again ask "If someone's *Agnihotra* milk gets polluted (unfit for offering) after it is milked, what rite is to be observed and what is the expiation?" Let him take back the coals taken out (of the fire) for cooking the *Agnihotra* milk and let him pour this (impure milk) silently over it and then pour water over those hot cinders. Thus he secures it by means of the water. Then he may make offering with what other milk he can procure.

4. They also ask - "If somebody's *Agnihotra* milk becomes impure (unfit for offering) after it is placed on the fire (for cooking) what rite is to be done and what is the expiation?" Let him silently pour it on the coals removed from the fire for cooking the milk. This way it becomes both offered and not offered. In so far as he offers it on those very coals, it is offered and in so far as he extinguishes the coal by it, it is not offered. He then pours water thereon and secures it by means of the water. Then he may offer what other milk he can procure. This is the rite there.

5. Now they ask - "If the Yajamāna were to die after placing the milk on the fire, what is the rite to be done what is the expiation?" Having closed it (the milk) let him pour it out. That indeed, they say, is the expiation for all *Havis* offerings. This then is the rite in that case.

तदाहुर्यस्याग्निहोत्रꣳ स्रुच्युन्नीतꣳ स्कन्देत्किं तत्र कर्म का प्रायश्चित्तिरिति स्कन्नप्रायश्चित्तेनाभिमृश्याद्भिरुपनिनीय परिशिष्टेन जुहुयाद्यद्यु नीची स्रुक्स्याद्यदि वा भिद्येत स्कन्नप्रायश्चित्तेनैवाभिमृश्याद्भिरुपनिनीय यत्स्थाल्यां परिशिष्टꣳ स्यात्तेन जुहुयात्तद्धैके प्रतिपरेत्य यत्स्थाल्यां परिशिष्टं भवति तेन जुह्वति तदु तथा न कुर्यात्स्वर्ग्यं वा एतद्यदग्निहोत्रं यो हैनं तत्र ब्रूयात्प्रति न्वा अयꣳस्वर्गाल्लोकादवारुक्षन्नास्येदꣳ स्वर्ग्यमिव भविष्यतीतीश्वरो ह तथैव स्यादित्थमेव कुर्यात्तदेवोपविशेद्यत्स्थाल्यां परिशिष्टꣳ स्यात्तदस्मा उन्नीयाहरेयुस्तद्धैक उपवल्हन्ते हुतोच्छिष्टं वा एतद्यातयाम वा एतन्नैतस्य होतव्यमिति तदु तन्नाद्रियेत यदा वा एतदयातयामाथैनद्धविरातञ्चनं कुर्वते तस्माद्यत्थाल्यां परिशिष्टꣳ स्यात्तदस्मा उन्नीयाहरेयुर्यद्यु तत्र न स्याद्यदन्यद्विन्देत्तदग्रावधिश्रित्यावज्योत्यापः प्रत्यानीयोद्वास्य तददो हैवोन्नेष्यामीत्युक्तं भवत्यथात्र यथोन्नीतमेवास्मा उन्नीयाहरेयुस्तेन कामं जुहुयादेतदेव तत्र कर्म॥६॥

तदाहुर्यस्याग्निहोत्रꣳ स्रुच्युन्नीतममेध्यमापद्येत किं तत्र कर्म का प्रायश्चित्तिरिति तद्धैके होतव्यं मन्यन्ते प्रयतमेतन्नैतस्या होमोऽवकल्पते न वै देवाः कस्माच्चन बीभत्सन्त इति तद्धैक उत्सिच्य छर्दयन्ति तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयात्परासिञ्चत न्वा अयमग्निहोत्रं क्षिप्रेऽयं यजमानः परासेक्ष्यत इतीश्वरो ह तथैव स्यादित्थमेव कुर्यादाहवनीये समिधमभ्याधायाहवनीयादेवोष्णं भस्म निरुह्य तस्मिन्नेनदुष्णे भस्मंस्तूष्णीं निनयेदद्भिरुपनिनयत्यद्भिरेनदाप्नोत्यथ यदन्यद्विन्देत्तेन जुहुयादेतदेव तत्र कर्म॥७॥

6. They again ask - "If some one's *Agnihotra* milk, after being taken into the *sruk* (for offering), spills out, what is the rite to be observed and what is the expiation?" Let him touch it, chanting the formula meant for in the case of spilling and pour water over it. Let him make the offering with what is left over if the *sruk* has turned upside down (leaving milk) or it is broken, let him touch (the spilled milk) chanting the formula of atonement for spilling and after pouring water on it, let him offer whatever is left in the pot. This is not the way to be done. This *Agnihotra* is bestower of heaven. If in that context some one should remark - "Surely this Yajamāna has descended from the heaven and this offering will never enable him to win heaven", then that would indeed come true. So it should be done like this. Let him sit down there itself and let others carry by the *sruk* what is remaining in the pot and bring it to him. If someone is to discourage him saying "this is the remainder of an offering, worn out and it should not be offered", let him not take note of it. Only because it is not worn out, that it is used for curdling the *Havis*. Let him therefore take in the *sruk* whatever milk is left over in the pot and bring it to him. If nothing is left over in the pot, let him put on the fire what other milk he can procure. Let him show a burning stick over it, pour water on it and take it off the fire. In the former case (when the milk is left over in the pot) the Adhvaryu has to say "I will take out (to the *sruk*)". In the latter case (where new milk is substituted), it should be taken in the *sruk* as it is and brought to him. With that let him make the offering. This is the rite to be done there.

7. Now they ask – "If some one's *Agnihotra* milk, carried in the *sruk* becomes impure (unfit for sacrifice) what is the rite and what is the expiation?" Some say it is to be offered because they say, it will be improper if, having got ready, it is not offered, for the gods do not feel anything loatsome." Some fill it to the point of over-flowing. It should not be done so. If some one is to comment there – "This fellow has poured out the *Agnihotra* and this Yajamāna will get poured away", it may so happen (the Yajamāna may die). So it shall be done thus - placing *Samidhā* in the *Āhavanīya*, he should take out hot cinders from the *Āhavanīya* itself and silently pour it on those hot cinders. Then he pours water thereon, thus he gains it by means of the water. Then what other milk he can procure, he should make the offering.

तदाहुर्यस्याग्निहोत्रꣳ स्रुच्युन्नीतमुपरिष्टादववर्षेत्किं तत्र कर्म का प्रायश्चित्तिरिति तद्विद्यादुपरिष्टान्मा शुक्रमागन्नुप मां देवाः प्राभूवञ्छ्रेयान्भविष्यामीति तेन कामं जुहुयादेतदेव तत्र कर्म॥८॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

तदाहुर्यत्पूर्वस्यामाहुत्याꣳ हुतायामथाग्निरनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति यं प्रतिवेशꣳ शकलं विन्देत्तमभ्यस्यामिजुहुयाद्दारौ दारावग्निरिति वदन्दारौ दारौ ह्येवाग्निर्यद्यु अस्य हृदयं व्येव लिखेद्धिरण्यमभिजुहुयादग्नेर्वा एतद्रेतो यद्धिरण्यं य उ वै पुत्रः स पिता यः पिता स पुत्रस्तस्माद्धिरण्यमभिजुहुयादेतदेव तत्र कर्म॥१॥

तदाहुर्यस्याहवनीय उद्धृतः पुराग्निहोत्रादनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति गार्हपत्यादेवैनं प्राञ्चमुद्धृत्योपसमाधायाग्निहोत्रं जुहुयात्स यद्यपि शतमेव कृत्वः पुनः पुनरुद्धृतोऽनुगच्छेद्गार्हपत्यादेवैनं प्राञ्चमुद्धृत्योपसमाधायाग्निहोत्रं जुहुयादेतदेव तत्र कर्म॥२॥

तदाहुर्यस्य गार्हपत्योऽनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति तꣳ हैक उल्मुकादेव निर्मन्थन्ति यतो वै पुरुषस्यान्ततो नश्यति ततो वै स तस्य प्रायश्चित्तिमिच्छत इति वदन्तस्तदु तथा न कुर्यादुल्मुकꣳ ह वैवादाय चरेयुरुल्मुकस्य वा वव्रश्चमित्थमेव कुर्याद्दुल्मुकादङ्गारमादाय तमरण्योरभिविमथ्नीयादुप ह तं काममाप्नोति य उल्मुकमथ्य उपो तं योऽरण्योरेतदेव तत्र कर्म॥३॥

8. Now they ask - "Supposing after the *Agnihotra* milk is taken in the *sruk* and then it rains from above, what is the rite to be performed and what is the expiation?" Let him consider "It is elixer that has come down from above, the gods have favoured me. I shall become more prosperous." Let him by all means offer with that. This is the rite in that case. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Now they ask - "Just after the first oblation is offered, if the fire gets extinguished what is to be done and what expiation there is ?" He should throw into the fire any piece of wood he may find there lying near and offering there-on saying "There is fire in every piece of wood" - for, there is indeed fire in every piece of wood. If his heart is disturbed (not satisfied by doing as above), he may offer upon gold, for gold is indeed Agni's seed. The father is none else than the son and the son is none else than the father. (Gold and Agni are son and father). So he may offer upon gold. This is the rite to be performed there.

2. They also say - "If someone's *Āhavanīya* taken out (of the *Gārhapatya*) gets extinguished before the *Agnihotra* offering, what is to be done and what expiation is there?" Again he should take it out from the *Gārhapatya* towards east and having settled it down let him offer the *Agnihotra* oblations. Even then if it gets extinguished, even for hundred times (repeatedly), again and again he should take it out from *Gārhapatya* itself and having carried it east-wards and settled down, he should make the *Agnihotra* offerings. This is the action there.

3. Now they ask - "Supposing his *Gārhapatya* also gets extinguished following it (the *Āhavanīya*) what is the rite and what expiation is there?" Some churn it out from a burning stick, saying "This is by which man's body is consumed at the end and it is from that he looks for expiation of this." But let him not do so. He may, of course proceed with a burning stick or a piece of it and do thus — let him take a coal from that burning stick and crumble it on the *Araṇis*. This way he realises both his desires. viz., obtaining fire from churing the burning stick and fire from the *Araṇi* pieces. This is the rite there.

तदाहुर्यस्याग्रावग्निमभ्युद्धरेयुः किं तत्र कर्म का प्रायश्चित्तिरितीश्वरौ वा एतौ सम्पद्याशान्तौ[1] यजमानस्य प्रजां च पशूंश्च निर्दहतस्तदभिमन्त्रयेत समितꣳ सङ्कल्पेथाꣳ संप्रियौ रोचिष्णू सुमनस्यमानौ। इषमूर्जमभिसंवसानौ॥ सं वां मनाꣳसि सं व्रता समु चित्तान्याकरम् अग्ने पुरीष्याधिपा भव त्वन्न इषमूर्जं यजमानाय धेहीति शान्तिमेवाभ्यामेतद्वदति यजमानस्य प्रजायै पशूनामहिꣳसायै यद्यु अस्य हृदयं व्येव लिखेदग्नयेऽग्निमतेऽष्टाकपालं पुरोळाशं निर्वपेत्तस्यावृत्सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्ये अथैते याज्यानुवाक्ये अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा। हव्यवाळजुह्वास्य इत्यथ याज्या त्वꣳह्यग्ने अग्निना विप्रो विप्रेण सन्त्सता। सखा सख्या समिध्यस इति शान्तिमेवाभ्यामेतद्वदति यजमानस्य प्रजायै पशूनामहिꣳसाया एतदेव तत्र कर्म॥४॥

तदाहुर्यस्याहवनीयेऽननुगते गार्हपत्योऽनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति तꣳ हैके तत एव प्राञ्चमुद्धरन्ति प्राणा वा अग्नयः प्राणानेवास्मा एतदुद्धराम इति वदन्तस्तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयात्प्राचो न्वा अयं यजमानस्य प्राणान्प्रारौत्सीन्मरिष्यत्ययं यजमान इतीश्वरो ह तथैव स्यात् ॥५॥

अथ हैके प्रत्यञ्चमाहरन्ति प्राणोदानाविमाविति वदन्तस्तदु तथा न कुर्यात्स्वर्ग्यं वा एतद्यदग्निहोत्रं यो हैनं तत्र ब्रूयात्प्रतिन्वा अयꣳ स्वर्गाल्लोकादवारुक्षन्नास्येदꣳ स्वर्ग्यमिव भविष्यतीतीश्वरो ह तथैव स्यात्॥६॥

अथ हैकेऽन्यं गार्हपत्यं मन्थन्ति तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयादग्नेर्वा अयमधि द्विषन्तं भ्रातृव्यमजीजनत क्षिप्रेऽस्य द्विषन्भ्रातृव्यो जनिष्यते प्रियतमꣳ रोत्स्यतीतीश्वरो ह तथैव स्यात्॥७॥

१.सम्पाद्याशान्ती MD

4. Now they ask - "If fire is brought (from *Gārhapatya*) for some one and that is placed in the burning *Āhavanīya* of another one (Yajamāna), what is the rite to be observed and what is the expiation there?" These two fires coming together become agitated and would burn away the offering and cattle of the Yajamāna. It has to be (appeased) by chanting "you two come together, be united; loving and radiant, well-disposed, together partaking food and drink. I have brought together your minds; together your rites and together your thoughts. O Agni *Purīṣya*, be you the overlord and bestow food and drink upon our Yajamāna." He by these, prays for calming down of the two (fires) for the sake of the safety of Yajamānā's family and cattle. If he still feels disturbed at heart, let him offer a *Puroḍāsa* in eight pot sherds to Agni-the *Agnimat* (fire-possessing). This is how it is to be done - Reciting seventeen *Sāmidheni mantras* (kindling verses)— the two *Ājyabhāgas* to the killer of *Vṛtra*; the two *Samyājas* in Virāj metre and then the following *Vājya* and *Anuvākya* - "Agni is kindled by Agni, he the sage, the youthful lord of the house, the one with a mouth having a tongue that conveys the oblations" and the *Yājya*, "For you, O Agni, one kindled by Agni; priest as you are by another priest; a friend by friend, you get kindled" — thereby he appeases both these (fires), for the safety of the Yajamāna's offspring and cattle. This is the rite there.

5. Now they ask - "If someone's *Gārhapatya* gets extinguished even before the *Āhavanīya* is taken out, what is the remedy; what is the expiation of it ?" Some persons take out (fire) from there itself and carry eastwards saying - "Agnis are *Prāṇas* and we lift the *Prāṇas* from this" - That should not be done so. If (while doing so) some one is to remark - "This (Priest) has choked the vital airs of the Yajamāna and this Yajamāna will die" - it may so happen.

6. Some others carry it backwards (to *Gārhapatya*) saying "these are the *Prāṇa* and *Udāna*." Let him not do so. This *Agnihotra* is winner of heaven. If (while doing so) some one is to comment - "This Yajamāna has discended from the heaven and this (*Agnihotra*) ceases to be winner of heaven for him" - It may happen to be so.

7. Yet other churn out (fire) for another *Gārhapatya*. Let him not do so. If (while churning) someone were to say "This fellow has produced a terrible enemy for this fire; very soon a terrible enemy will be born for him (Yajamāna) and the one dearest to him will be weeping" - It may happen so.

अथ हैकेऽनुगमय्यान्यं मन्थन्ति तस्याशां नेयादपि यत्परिशिष्टमभूत्तदजीजसत नास्य दायादश्चन परिशेक्ष्यत इतीश्वरो ह तथैव स्यादित्थमेव कुर्यादरण्योरग्नी समारोह्योदङ्ङुदवसाय निर्मथ्य जुहुवसेत्तथा ह न काञ्चन परिचक्षां करोति नवावसान उ अस्याभितो रात्रः हुतं भवति॥८॥

अथ प्रातर्भस्मान्युद्धृत्य गोमयेनोपलिप्यारण्योरेवाग्नी[२] समारोह्य प्रत्यवस्यति मथित्वा गार्हपत्यमुद्धृत्याहवनीयमाहृत्यान्वाहार्यपचनमग्नये पथिकृतेऽष्टाकपालं पुरोळाशं निर्वपेत्तस्यावृत्ता एव सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्ये अथैते याज्यानुवाक्ये वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा। अग्ने यज्ञेषु सुक्रतवित्यथ याज्या देवानामपि पन्थामगन्म यच्छक्नवाम तदनुप्रवोढुम्। अग्निर्विद्वान्त्स यजात्सेदु होतासो अध्वरान्त्स ऋतून्कल्पयातीत्यग्निर्वै पथिकृत्पथामपिनेता स एवैनं यज्ञपथमपिनयत्येतदेव तत्र कर्म॥९॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थ ब्राह्मणम्

तदाहुर्यस्याग्नयः सःसृज्येरन्किं तत्र कर्म का प्रायश्चित्तिरिति स यदि परस्ताद्दहन्नभीयात्तद्विद्यात्परस्तान्मा शुक्रमागन्नुप मां देवाः प्राभूवञ्छ्रेयान्भविष्यामीति यद्यु अस्य हृदयं व्येव लिखेदग्नये विविचयेऽष्टाकपालं पुरोळाशं निर्वपेत्तस्यावृत्ता एव सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्ये अथैते याज्यानुवाक्ये वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति। तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्त इत्यथ याज्या त्वामग्ने मानुषीरीडते

२. गोमयेनालिप्य

8. Some others put off that (*Āhavanīya* fire) and churn out another, Let him not yield to this temptation. (If some one were to remark) "Whatever was left in him, he has extinguished it. There will no heir remaining for him." That would indeed be likely to come true. Let him do only this way - Having taken out the two fires from the *Araṇis*, let him carry it northwards and having churned out stay there offering. Thus he does not offend any one and (it would mean) towards night, offering is made by him at his new resting place.

9. In the morning, having taken out the ashes, smears the fire-places with cow-dung and after producing the fires from the *Araṇis*, returns (to them original place). After churning the *Gārhapatya* and lifting up the *Āhavanīya*, he brings it to the *Anvāhārypacana* (fire to the southern hearth). On that he should prepare a *Puroḍāṣa* in eight pot sherds to Agni, the *Pathikṛt* (the path-maker). The following is the procedure – He should chant the seventeen *Sāmidhenis* (kindling verses); the two *Ājyabhāgas* related to the killer of *Vṛtra*; the two *Samyajas* in the Viraḍ métre and the *Yājya* (invitatory) and *Puronuvākya* (offering formulas) are as below.
"You, O Agni who readily knows the ways and paths of sacrifices, you are the wisest and the divine dispenser", and the *Yājya* - "We have entered upon the path of the gods to carry on what we can do; the wise Agni, let him (perform) the sacrifice, he shall be the *Hotā*, he shall order the sacrifice and their seasons" - For, Agni is indeed the pathfinder and the one who leads on the paths. He thus guides him upon the path of sacrifice. This then is the (expiating) rite in that case. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Now they ask - "If someone's fires are to get mixed up, what is the rite and what is the expiation?" If the burning fire comes from behind and joins, he should think - "light (seed) has come to me from behind; the gods have favoured me and I will be more prosperous." If however, his heart is disturbed (apprehensive), he may prepare a *Puroḍāśa* in eight potsherds to Agni-vivici (the one discerning). Its procedure is thus - After chanting the seventeen *Sāmidhenīs* (kindling verses), the two *Ājay bhāgas* of the killer of *Vṛtra* and the two *Samyājas* in Virāḍ metre, he should chant these two *Yājyas* and *Anuvākyas* – "Your brilliant; mind-sped flames, bright Agni, spread in

विशो होत्राविदं विविचिꣳ रत्नधातमम्। गुहा सन्तꣳसुभग विश्वदर्शतं तुविष्वणसꣳ सुयजं घृतश्रियमित्यथो ह यो द्विषतो भ्रातृव्याद्व्याविवृत्सेत तत्काम एतया यजेत वि हैवास्माद्वर्तत एतदेव तत्र कर्म॥१॥

यद्वयमितो दहन्न भीयात्तद्विद्यादभि द्विषन्तं भ्रातृव्यं भविष्यामि श्रेयान्भविष्यामीति यद्यु अस्य हृदयं व्येव लिखेदग्नये संवर्गायाष्टाक्पालं पुरोळाशं निर्वपेत्तस्यावृत्ता एव सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्ये अथैते याज्यानुवाक्ये परस्या अधि संवतोऽवराँ२ अभ्यातर। यत्राहमस्मि ताँ२ अवेत्यथ याज्या मा नो अस्मिन्महाधने परावग्भारभृद्यथा। संवर्गꣳ सꣳ रयिं जयेत्यथो ह यो द्विषतो भ्रातृव्यात्संविवृक्षेत तत्काम एतया यजेत सꣳ हैवास्माद्वृङ्क्ते एतदेव तत्र कर्म॥२॥

तदाहुर्यस्य वैद्युतो दहेत्किं तत्र कर्म का प्रायश्चित्तिरिति तद्विद्यादुपरिष्टान्मा शुक्रमागन्नुप मां देवाः प्राभूवञ्छ्रेयान्भविष्यामीति यद्यु अस्य हृदयं व्येव लिखेदग्नयेऽसुमतेऽष्टाकपालं पुरोळाशं निर्वपेत्तस्यावृत्ता एव सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्ये अथैते याज्यानुवाक्ये अप्स्वग्ने सधिष्टव सौषधीरनुरुध्यसे। गर्भे संजायसे पुनरित्यथ याज्या गर्भो अस्योषधीनां गर्भो वनस्पतीनाम्। गर्भो विश्वस्य भूतस्याग्ने गर्भो अपामसीति शान्तिमेवाभ्यामेतद्वदति यजमानस्य प्रजायै पशूनामहिꣳसाया एतदेव तत्र कर्म॥३॥

तदाहुर्यस्याग्नयोऽमेध्यैरग्निभिः सꣳसृज्येरन्किं तत्र कर्म का प्रायश्चित्तिरित्यग्नये शुचयेऽष्टाकपालं पुरोळाशं निर्वपेत्तस्यावृत्ता एव सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्ये अथैते याज्यानुवाक्ये अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः। शुची रोचत आहुत इत्य-

every direction; the ninefold divine destroyers overpower the woods, boldly crushing them." And the *Yājya* "The tribes of men glorify you, O Agni, the discerning knower of offerings and most liberal distributor of riches – you the wealthy one, dwelling in secret, yet visible to all, loud — sounding offerer of sacrifice, gloryfying in *ghee.*" If one were to wish to turn away a spiteful enemy, he may make this offering with that intention so that he (the enemy) is turned away from him. This is all the rite to be done there.

2. If however the burning fire comes from this side, let him know - "I will overpower the spiteful enemy and will be more prosperous." If (however) his heart is disturbed (apprehensive), let him prepare a *Puroḍāśa* in eight potsherds to Agni - the *Saṁvarga* (the detroyer). Its procedure is thus - "After chanting the seventeen *Sāmidhenis*; the two *Ājyabhāgas* of the killer *Vṛtra* the two *Samyājas* in Virāḍ metre, let him utter these *Vājya* and *Anuvākya* - "You cross over from the far region to the near. You protect (that place) in which I am." And the *Yājya* — "leave us not in this great fight; like as the bearer of a load. You win the *Saṁvarga* (the booty) and win riches." If any one wants to destroy his spiteful enemy, let him with that intention perform this offering and he will surely destroy him. This is the rite in that event.

3. They now ask — "If someone's fire is burnt by a lightning, what is the rite and what is the expiation?" Let him think — "Light has come to me from above and the gods have favoured me. I will be more prosperous." But nevertheless if his heart is disturbed (apprehensive), let him prepare a *Puroḍāśa* in eight potsherds for Agni - the *Apsumat* (resident of waters). The procedure thereof is thus – Let him chant the seventeen *Sāmidhenis,* the two *Ājya bhāgas* of the killer of *Vṛtra,* the *Samyājas* in two Virāḍ verses and the *Yājya* and *Anuvākya* as follow - "O Agni ! your seat is in the waters and hence you are clinging to the plants; being in their womb you are born again." The *Yājya* "You are the child of the herbs; the child of the trees, the child of all that is; O Agni ! you are the child of the waters." He thereby ensures peace to those two fires for the safety of the Yajamāna's offspring and cattle. This is the rite to be performed in that case.

4. Now they ask - "If someone's fire is to get mixed up with impure fires (unfit for sacrifice), what is the rite to be observed; what is the expiation?" He should prepare a *Puroḍāśa* in eight potsherds for Agni - the *Śuci* (bright) and its procedure is thus — Let him chant the seventeen *Sāmidhenis,* the two

थ याज्योदग्रे शुचयस्तव शुक्रा भ्राजन्त ईरते। तव ज्योतीꣳष्यर्चय इति शान्तिमेवाभ्यामेतद्वदति यजमानस्य प्रजायै पशूनामहिꣳसाया एतदेव तत्र कर्म॥४॥

तदाहुर्यस्याहवनीयमनुद्धृतमादित्योऽभ्यस्तमियात्किं तत्र कर्म का प्रायश्चित्तिरित्येते वै रश्मयो विश्वे देवास्तेऽस्मादपप्रयन्ति तदस्मै व्यृध्यते[1] यस्मादेवा अप प्रयन्ति तामनु व्यृद्धिं यश्च वेद यश्च न ता उभावाहतुरनुद्धृतमस्याभ्यस्तमगादिति तत्रेत्थं कुर्याद्धरितꣳ हिरण्यं दर्भे प्रबध्य पश्चाद्धर्त्तवै ब्रूयात्तदेतस्य रूपं क्रियत य एष तपत्यहर्वा एष[2] तदह्नो रूपं क्रियते पवित्रं दर्भाः पवयत्येवैनं तदथेध्ममादीप्य प्राञ्चꣳ हर्त्तवै ब्रूयाद्ब्राह्मण आर्षेय उद्धरेद्ब्राह्मणो वा आर्षेयः सर्वा देवताः सर्वाभिरेवैनं तद्देवताभिः समर्धयति तमुपसमाधाय प्रतिपरेत्य गार्हपत्य आज्यमधिश्रित्योद्वास्योत्पूयावेक्ष्य चतुर्गृहीतमाज्यं गृहीत्वा समिधमुपसंगृह्य प्राङ्ङुदाद्रवत्यथाहवनीये समिधमभ्याधाय दक्षिणं जान्वाच्य जुहोति विश्वेभ्यो देवेभ्यः स्वाहेति स यथा ब्राह्मणमावसथवासिनं क्रुद्धं यन्तमुक्षवेहतोपमन्त्रयेतैव[3]मेवैतद्विश्वान्देवानुपमन्त्रयते जानन्ति हैनमुप हैनमावर्त्तन्त एतदेव तत्र कर्म॥५॥

तदाहुर्यस्याहवनीयमनुद्धृतमादित्योऽभ्युदियात्किं तत्र कर्म का प्रायश्चित्तिरित्येते वै रश्मयो विश्वे देवास्तेऽस्मादुषिवाꣳसोऽपप्रयन्ति तदस्मै व्यृध्यते यस्मादेवा अपप्रयन्ति तामनुव्यृद्धिं यश्च वेद यश्च न ता उभावाहतुरनुद्धृतमस्याभ्युदगादिति तत्रेत्थं कुर्याद्रजतꣳ हिरण्यं दर्भे प्रबध्य पुरस्ताद्धर्त्तवै ब्रूयात्तच्चन्द्रमसो रूपं क्रियते रात्रिर्वै चन्द्रमास्तद्रात्रे रूपं क्रियते पवित्रं दर्भाः पवयत्येवैनं तदथेध्ममादीप्यान्वञ्चꣳ हर्त्तवे ब्रूयाद्ब्राह्मण आर्षेय उद्धरेद्ब्राह्मणो वा आर्षेयः सर्वा

१. See Notes
२. एतदह्नो TE
३. उक्षविहता TE, See Notes

Ājaya bhāgas of the killer of *Vṛtra,* The *Samyājaṣ* in two Virāḍ verses and the *Yājya* and *Anuvākya* as follows - "Agni of brightest, austerity, the brightest priest, the brightest sage he shines brightly when fed with offerings." And the *Yājya* "Your flames rise up, the bright, the pure, and your lights are shining, O Agni." Thereby he appeases those two fires for the safety of the Yajamāna's offspring and cattle. This is the rite in that event.

5. Now they say - "Supposing the Sun sets even when one's *Āhavanīya* is not taken out, what is the rite to be observed and what is the expiation?" Those rays of the Sun are Viśvedevas and they are going away from him and that (*Agnihotra*) becomes futile. Because the gods are abandoning him. After that wasteful occurance, whether he knows so or does not know, those two fires say "He (the Sun) has set on his unlifted (fire)." In that case, the following is to be done — He should tie a piece of yellow gold with a grass shoot; let him order it to be taken towards the west. Thus it is of the form of the one who shines yonder (the Sun) and that Sun represents the day and this (gold) symbolises the day. The *Darbhā* plants are purifying and thereby he purifies it. Then he should kindle some fire-wood and order to carry it forward (to the *Āhavanīya*). A brahmin descendent of a *Ṛṣi* should take it out, for a brahmin descendent of a *Ṛṣi* represents all deities. Thus with the help of all deities, he enriches (that fire). After laying it down, he returns. Heating the *ghee* on the *Gārhapatya* and having brought down and purifying it, he should look down into it (the *ghee*). Then he takes four ladleful of *ghee* and proceeds to the front with a log in hand. He then places the log on the *Āhavanīya,* he offers (the *ghee*) with his right knee bent, (-saying)– "To the Viśvedevas *Svāhā.* Even as one would call back a brahmin who goes out of one's house in a huff by (presenting him with) a cow eager to mate with a bull, in the same manner, he thereby calls back to him the Viśvedevas. They indeed condescend and turn to him. This is the rite for that occassion.

6. Now they ask – "If the Sun were to rise before the *Āhavanīya* if some one is not taken out, what is the rite and what is the expiation?" Those rays (of the Sun are Viśvedevas) who having stayed there, are leaving him. That *Agnihotra* becomes infructuous, because the gods abandon him. On that failure (of *Agnihotra*), (whether he knows or does not know) those two fires say - "He (the Sun) has risen on his unlifted (*Āhavanīya*)." In this case, let him do thus — "Having tied a piece of white gold (silver) to a shoot of *Darbha* grass, order it to be carried towards the east." Thus it gets the form of the

देवताः सर्वाभिरेवैनं तद्देवताभिः समर्धयति तमुपसमाधाय प्रतिपरेत्य गार्हपत्य आज्यमधिश्रित्योद्वास्योत्पूयावेक्ष्य यथागृहीतमाज्यं गृहीत्वा समिधमुपसंगृह्य प्राङ्ङुदाद्रवत्यथाहवनीये समिधमभ्याधाय दक्षिणं जान्वाच्य जुहोति विश्वेभ्यो देवेभ्यः स्वाहेति सोऽसावेव बन्धुर्न्न ह वै तत्र काचनार्त्तिर्न्न रिष्टिर्भवति यत्रैषा प्रायश्चित्तिः क्रियत एतदेव तत्र कर्म॥६॥ इति चतुर्थं ब्राह्मणम्॥

॥ इति सप्तमोऽध्यायः ॥

moon. The moon being night, that (silver) comes to symbolise night. The *Darbha* shoots are purifying and thereby he purifies it (the night). Then he should kindle a fire-wood and order it to be taken after (the silver piece). A brahmin descendent of a *Ṛṣi* should take it out; for a brahmin descendent of a *Ṛṣi* represents the Viśvedevas. It is thus with the help of all deities that he enriches it. Having laid it down, he returns. He places *ghee* in the *Gārhapatya* and after taking it off and purifying it, looks down into it (*ghee*). He takes this *ghee* in the same way as before, takes a log of wood and proceeds to the *Āhavanīya*. Placing that log of wood on the *Āhavanīya*, he offers the *ghee* with his right knee bent, (saying) "to the Viśvedevas *Svāhā*." The import is the same as before. There is no affliction nor any harm when this expiation is performed. This is all the rite to be done there. (Fourth Brāhmaṇa Ends.)

(Chapter Seven Ends.)

अष्टमोऽध्याय

प्रथमं ब्राह्मणम्

सोमो वै राजा प्रजापतिस्तस्यैतास्तन्वो या एता देवता या एता आहुतीर्जुहोति स यद्यज्ञस्यार्च्छेद्यान्तत्प्रति देवतां मन्येत तामनुसमीक्ष्य जुहुयाद्यदि दीक्षोपसत्स्वाहवनीये यदि प्रसुत आग्नीध्रे वि वा एतद्यज्ञस्य पर्व स्रꣳसते यद्ध्वलति सा यैव तर्हि तत्र देवता भवति तयैवैतद्देवतया यज्ञं भिषज्यति तया देवतया यज्ञं प्रतिसन्दधाति॥१॥

स यद्येनं मनसाभिध्यातो यज्ञो नोपनमेत्परमेष्ठिने स्वाहेति जुहुयात्परमेष्ठी हि स तर्हि भवत्यप पाप्मानꣳहत उपैनं यज्ञो नमति॥२॥

अथ यद्येनं वाचाऽभिव्याहृतो यज्ञो नोपनमेत्प्रजापतये स्वाहेति जुहुयात्प्रजापतिर्हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥३॥

अथ यस्य राजानमच्छेत्त्वा नाहरन्त एयुरन्धसे स्वाहेति जुहुयादन्धो हि स तर्हि भवत्यप पाप्मानꣳहत उपैनं यज्ञो नमति॥४॥

अथ यदि सातः किञ्चिदापद्येत सवित्रे स्वाहेति जुहुयात्सविता हि स तर्हि भवत्यप पाप्मानꣳहत उपैनं यज्ञो नमति॥५॥

अथ यदि दीक्षासु किञ्चिदापद्येत विश्वकर्मणे स्वाहेति जुहुयाद्विश्वकर्मा हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥६॥

Chapter Eight

BRĀHMAṆA I

1. Verily, Prajāpati, the sacrifice is King Soma and these deities to whom he offers (*Soma*) and those oblations which he offers are also Soma's forms. If any part of the sacrifice is affected, let him make an oblation to that same deity for whom that part was intended. This offering is to be made on the *Āhavanīya*, if it is during *Dīkṣā*, and the *Upasada*; on the *Āgnīdhra*, if it is during pressing of *Soma* plant; for, whatever joint of the sacrifice gets worn out, it breaks and whichever is the deity for that part of the sacrifice, he heals the sacrifice through that deity. Thereby he makes the sacrifice complete again.

2. If the sacrifice contemplated in his mind does not incline to him, let him offer an oblation (saying) "*To Parameṣṭhin-Svāhā*" Then that (*Soma*) becomes Parameṣṭhī. Thus he repels the evil and then the sacrifice inclines to him.

3. If the sacrifice announced by him through his speech does not incline to him, he should offer an oblation saying - "*To Prajāpati-Svāhā.*" Then it becomes Prajāpati and thus he repels the evil; whence the sacrifice inclines to him.

4. If someone's (emissaries) having gone to fetch King Soma, return without securing him, let him offer an oblation (saying) "*To the plants-Svāhā*", for them he becomes the plant; he thus reples evil and the sacrifice inclines to him.

5. After being procured, if something befalls on him (the Soma), let him make an offering (saying) "*To Savitā-Svāhā*", for he becomes Savita then and the sacrifice inclines to him.

6. If something happens to the Soma during the *Dīkṣā* let him make an offering (saying) "*To Viśvakarmā-Svāhā*", for he becomes Viśvakarmā then and the sacrifice inclines to him.

अथ यदि सोमक्रयण्यां किञ्चिदापद्येत पूष्णे स्वाहेति जुहुयात्पूषा हि स तर्हि भवत्यप पाप्मानं हत उपैनं यज्ञो नमति॥७॥

अथ यदि क्रयायोपोत्थितः किञ्चिदापद्येतेन्द्राय च मरुद्भ्यश्च स्वाहेति जुहुयादिन्द्रश्च हि स तर्हि मरुतश्च भवत्यप पाप्मानं हत उपैनं यज्ञो नमति॥८॥

अथ यदि पण्यमानः किञ्चिदापद्येतासुराय स्वाहेति जुहुयादसुरो हि स तर्हि भवत्यप पाप्मानं हत उपैनं यज्ञो नमति॥९॥

अथ यदि क्रीतः किञ्चिदापद्येत मित्राय स्वाहेति जुहुयान्मित्रो हि स तर्हि भवत्यप पाप्मानं हत उपैनं यज्ञो नमति॥१०॥

अथ यद्यूरावासन्नः किञ्चिदापद्येत विष्णवे शिपिविष्टाय स्वाहेति जुहुयाद्विष्णुर्हि स तर्हि शिपिविष्टो भवत्यप पाप्मानं हत उपैनं यज्ञो नमति ॥११॥

अथ यदि पर्युह्यमाणः किञ्चिदापद्येत विष्णवे नरन्धिषाय स्वाहेति जुहुयाद्विष्णुर्हि स तर्हि नरन्धिषो भवत्यप पाप्मानं हत उपैनं यज्ञो नमति॥१२॥

अथ यद्यागतः किञ्चिदापद्येत सोमाय स्वाहेति जुहुयात्सोमो हि स तर्हि भवत्यप पाप्मानं हत उपैनं यज्ञो नमति॥१३॥

अथ यद्यासन्द्यामासन्नः किञ्चिदापद्येत[1] वरुणाय स्वाहेति जुहुयादग्निर्हि स तर्हि भवत्यपपाप्मानं हत उपैनं यज्ञो नमति॥१४॥

अथ यद्याग्नीध्रगतः किञ्चिदापद्येताग्नये स्वाहेति जुहुयादग्निर्ह स तर्हि भवत्यप पाप्मानं हत उपैनं यज्ञो नमति॥१५॥

१. आपद्यते MD

7. If something happens during the purchasing of *Soma*, let him make an offering (saying) "*To Pūṣan-Svāhā*", for then he becomes Pūṣan and the sacrifice inclines to him.

8. When the *Soma* has come forward for being bought and at that time some mishap befalls on him, let him make an offering (saying) "*To Indra and the Maruts-Svāhā*", for then he becomes Indra and the Maruts and the sacrifice inclines to him.

9. If while being bought, something happens to him (Soma) let him offer an oblation (saying) "*To Asura-Svāhā*", for then he becomes the Asura and then the sacrifice inclines to him.

10. If after being bought, something happens to him (Soma), let him offer an oblation (saying) "*To Mitra-Svāhā*", for he then becomes Mitra and the sacrifice inclines to him.

11. If something happens when he (Soma) is seated on the lap (of the Yajamāna), let him offer an oblation (saying) "To *Viṣṇu* the *Śipiviṣṭa-Svāhā*", for he then becomes Viṣṇu, the Śipiviṣṭa and then the sacrifice inclines to him.

12. If something should befall on him (Soma) when he is being drawn about (in the cart), let him offer an oblation (saying) "To *Viṣṇu*, the *Narandhiṣa-Svāhā*, for he then becomes Viṣṇu, the Narandhiṣa and the sacrifice inclines to him.

13. When he (Soma) has arrived (at the hall) something happens to him, let him offer an oblation (saying) "To *Soma-Svāhā*", for then he becomes Soma and the sacrifice inclines to him.

14. When seated on the seat he (Soma) meets with some mishap, let him offer an oblation (saying) "To *Varuṇa-Svāhā*", for he then becomes Varuṇa and the sacrifice inclines to him.

15. When he (Soma) has reached the *Āgnīdhara* and something happens to him, let him offer an oblation (saying) "To *Agni-Svāhā*", for then he becomes Agni and the sacrifice inclines to him.

अथ यदि हविर्द्धानगतः किञ्चिदापद्येतेन्द्राय स्वाहेति जुहुयादिन्द्रो हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥१६॥

अथ यद्युपावह्रियमाणः किञ्चिदापद्येताथर्वणे स्वाहेति जुहुयादथर्वा हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥१७॥

अथ यद्यꣳ शुषु न्युप्तः किञ्चिदापद्येत विश्वेभ्यो देवेभ्यः स्वाहेति जुहुयाद्विश्वे हि स तर्हि देवा भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥१८॥

अथ यद्याप्याय्यमानः किञ्चिदापद्येत विष्णव आप्रीतपाय स्वाहेति जुहुयाद्विष्णुर्हि स तर्ह्याप्रीतपा भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥१९॥

अथ यद्यभिषूयमाणः किञ्चिदापद्येत यमाय स्वाहेति जुहुयाद्यमो हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥२०॥

अथ यदि संभ्रियमाणः किञ्चिदापद्येत विष्णवे स्वाहेति जुहुयाद्विष्णु र्हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥२१॥

अथ यदि पूयमानः किञ्चिदापद्येत वायवे स्वाहेति जुहुयाद्वायुर्हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥२२॥

अथ यदि पूतः किञ्चिदापद्येत शुक्राय स्वाहेति जुहुयाच्छुक्रो हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥२३॥

अथ यदि क्षीरश्रीः किञ्चिदापद्येत शुक्राय स्वाहेति जुहुयाच्छुक्रो हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥२४॥

16. When he (Soma) has reached the *Havirdhāna*, something happens to him, let him offer an oblation (saying) "To *Indra-Svāhā*", for then he becomes Indra and the sacrifice inclines to him.

17. If something happens to him (Soma) when being taken down from the cart, let him offer an oblation (saying) "To *Atharvan-Svāhā*", for he then becomes Atharva and the sacrifice inclines to him.

18. When he (Soma) is thrown down as *Soma*-stalks (on the pressing board), something happens to him, let him offer an oblation (saying) "To *Viśvedevas-Svāhā* ", for then he becomes the Viśvedevas and the sacrifice inclines to him.

19. While he (Soma) is invigorated (drenched with water for pressing), something happens to him, let him offer an oblation (saying) "To *Viṣṇu*, the *Āprītapa-Svāhā*", for then he becomes Viṣṇu, the Āprītapa and the sacrifice inclines to him.

20. While being pressed something happens to him, let him offer an oblation (saying) "To *Yama-Svāhā*", for then he becomes Yama and the sacrifice inclines to him.

21. While being gathered together (in between the pressings) something happens to him, let him offer an oblation (saying) "To *Viṣṇu-Svāhā*", for he then becomes Viṣṇu and the sacrifice inclines to him.

22. While being purified (strained), (strained) something happens to him, let him offer an oblation (saying) "To *Vāyu-Svāhā*", for he then becomes Vāyu and the sacrifice inclines to him.

23. After being purified, if something happens to him, let him offer an oblation (saying) "To *Śukra-Svāhā*", for he then becomes Śukra and the sacrifice inclines to him.

24. While being mixed, with milk, if something happens to him, let him offer an oblation (saying) "To *Śukra-Svāhā*", for he then becomes Śukra and the sacrifice inclines to him.

अथ यदि सक्तुश्रीः किञ्चिदापद्येत मन्थिने स्वाहेति जुहुयान्मन्थी हि स तर्हि भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥२५॥

अथ यदि चमसेषून्नीतः किञ्चिदापद्येत विश्वेभ्यो देवेभ्यः स्वाहेति जुहुयाद्विश्वे हि स तर्हि देवा भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥२६॥

अथ यदि होमायोद्यतः किञ्चिदापद्येतासवे स्वाहेति जुहुयादसुर्हि स तर्हि भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥२७॥

अथ यदि हूयमानः किञ्चिदापद्येत रुद्राय स्वाहेति जुहुयाद्रुद्रो हि स तर्हि भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥२८॥

अथ यद्यभ्यावृत्तः किञ्चिदापद्येत वाताय स्वाहेति जुहुयाद्वातो हि स तर्हि भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥२९॥

अथ यदि प्रतिख्यातः किञ्चिदापद्येत नृचक्षसे स्वाहेति जुहुयान्नृचक्षा स तर्हि भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥३०॥

अथ यदि भक्ष्यमाणः किञ्चिदापद्येत भक्षाय स्वाहेति जुहुयाद्भक्षो हि स तर्हि भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥३१॥

अथ यदि नाराशंसेषु सन्नः किञ्चिदापद्येत पितृभ्यो नाराशंसेभ्यः स्वाहेति जुहुयात्पितरो हि स तर्हि नाराशंसा भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥३२॥

अथ यद्यवभृथायोद्यतः किञ्चिदापद्येत सिन्धवे स्वाहेति जुहुयात्सिन्धुर्हि स तर्हि भवत्यप पाप्मानः हत उपैनं यज्ञो नमति॥३३॥

25. When being mixed with barley flour, if something happens to him, let him offer an oblation (saying) - "To *Manthin-Svāhā*", for he then become Manthin and the sacrifice inclines to him.

26. When collected in the *Grahas*, if something happens to him, let him offer an oblation (saying) - "To the *Viśvedevas-Svāhā*", for he then becomes Viśvedevas and the sacrifice inclines to him.

27. When ready for offering, if something happens to him, let him offer an oblation (saying) - "To *Asu-Svāhā*", for he then becomes Asu and the sacrifice inclines to him.

28. While being offered, if something happens to him, let him offer an oblation (saying) "To *Rudra-Svāhā*", for he then becomes Rudra and the sacrifice inclines to him.

29. When he has returned (to the *Havirdhāna*), if something happens to him, let him offer an oblation (saying) - "To *Vāta-Svāhā*", for he then becomes Vāta and the sacrifice inclines to him.

30. After being looked at, if something happens to him, let him offer an oblation (saying) "To *Nṛcakṣas-Svāhā*", for he then becomes Nṛcakṣas and the sacrifice inclines to him.

31. While being drunk, if something happens to him, let him offer an oblation (saying) "To *Bhakṣa-Svāhā*", for he then becomes Bhakṣa (drink) and the sacrifice inclines to him.

32. When kept in the *Nārāśaṁsa* cups, if something happens to him, let him offer an oblation (saying) - "To the *Nārāśaṁsa Pitṛs-Svāhā*", for he then becomes the *Nārāśaṁsa Pitṛ* and the sacrifice inclines to him.

33. When taken up for the *Avabhṛta* oblation, if something happens to him, let him offer an oblation (saying) "To *Sindhu-Svāhā*", for he then becomes the Sindhu and the sacrifice inclines to him.

अथ यद्यभ्यवह्रियमाणः किञ्चिदापद्येत समुद्राय स्वाहेति जुहुयात्समुद्रो हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥३४॥

अथ यदि प्रप्लुतः किञ्चिदापद्येत सलिलाय स्वाहेति जुहुयात्सलिलो हि स तर्हि भवत्यप पाप्मानꣳ हत उपैनं यज्ञो नमति॥३५॥

ता वा एताश्चतुस्त्रिꣳशद्व्याहृतयो[२] भवन्ति त्रयस्त्रिꣳशद्वै देवाः प्रजापतिश्चतुस्त्रिꣳश एतदु सर्वैर्देवैर्यज्ञं भिषज्यति सर्वैर्देवैर्यज्ञं प्रतिसन्दधाति ता ब्रह्मैव जुहुयान्नाब्रह्मा ब्रह्मा वै यज्ञस्य दक्षिणत आस्ते ब्रह्मा यज्ञं दक्षिणतो गोपायति यदि तु ब्रह्मा न विद्यादपि य एव कश्च विद्यात्स जुहुयाद्ब्रह्माणं त्वामन्त्र्य ब्रह्मणाऽतिसृष्टस्तासां वा एतासां व्याहृतीनां बन्धुता वसिष्ठो ह विराजं विदांचकार ताꣳ हेन्द्रोऽभिदध्यौ॥३६॥

स होवाच ऋषे विराजꣳ ह वै वेत्थ तां मे ब्रूहीति स होवाच किं मम ततः स्यादिति सर्वस्य च ते यज्ञस्य प्रायश्चित्तिं ब्रूयाꣳ रूपं च त्वा दर्शयेयेति स होवाच यन्नु मे सर्वस्य यज्ञस्य प्रायश्चित्तिं ब्रूयाः किमु स स्याद्यं त्वꣳ रूपं दर्शयेथा इति जीवस्वर्ग एवास्माल्लोकात्प्रेयादिति ततो हैतामृषिरिन्द्राय विराजमुवाचेयं वै विराळिति तस्माद्योऽस्यै भूयिष्ठं लभते स एव श्रेष्ठो भवत्यथ हैतामिन्द्र ऋषये प्रायश्चित्तिमुवाचाग्निहोत्रादग्र आ महत उक्थात्ता ह स्मैताः पुरा व्याहृतीर्वसिष्ठा एव विदुस्तस्माद्ध स्म पुरा वासिष्ठ एव ब्रह्मा भवति यतस्त्वेना अप्येतर्हि य एव कश्चाधीते ततोऽप्येतर्हि य एव कश्च ब्रह्मा भवति स ह वै ब्रह्मा भवितुमर्हति स वा ब्रह्मन्नित्यामन्त्रितः प्रतिशृणुयाद्य एवमेता व्याहृतीर्वेद॥३७॥इति प्रथमं ब्राह्मणम्॥

॥इति अष्टमोऽध्यायः॥

२. चतुस्त्रिꣳशतमाज्याहुतीर्जुहोति MD

34. While being taken down (to the water) if something happens to him, let him offer an oblation (saying) - "*To Samudra-Svāhā.*" For he then becomes Samudra and the sacrifice inclines to him.

35. When immersed (in the water) if something happens to him, let him offer an oblation (saying) - "To *Salila-Svāhā*". For he then becomes *salila*(water) and the sacrifice inclines to him.

36. These then are the thirty-four oblations; for there are thirty-three gods and Prajāpati is the thirty-fourth. This is how the sacrifice (*Soma*) is healed by all the gods; he joins (the parts of) the sacrifice through all the gods. These (offerings) should be made by Brahmā, himself and not any one other than Brahmā. For the Brahmā sits to the south of the Yajamāna and protects the sacrifice from the right side. If Brahmā is not available, whoever is there who knows (these *mantras*) may offer. But he should take the permission of Brahmā and after being authorised by Brahman. Now about the meaning of these *mantras.* Vasiṣṭha knew the Virāḍ and Indra coveted it.

37. He (Indra) Said: "O *Ṛṣi* ! you know the Virāja. Teach it for me. Teach it for me." He (Vasiṣṭha) replied- "What will be the benefit for me?" He said- "I will tell you the expiatory rites for the enitre sacrifice and shall reveal to you my form." He (Vasiṣṭha) said "That you will tell me the expiation for the entire sacrifice and what will happen to one to whom you will reveal your form?" (Indra said) "To the heaven of the living, after departing from this world." Then the *Ṛṣi* taught Virāja to Indra. But the Virāḍ, they say, if this (earth) and that is why he who possesses most of that becomes supreme. Then Indra told the expiation to the *Ṛṣi*; right from the *Agnihotra* upto the *Mahad Uktha* (all sacrifices). Formerly indeed only the Vāisṭhas (those of the Vasiṣthas family) knew these *mantras* and hence, formerly, only a person of the Vasiṣṭha family became Brahmā (in any sacrifice). These days, anybody may study them and anybody may become Brahmā. No doubt, he who also thus knows these *mantras* is fit to become Brahmā and may respond when addressed as 'Brahman'. (First Brāhmaṇa Ends.)

(Chapter Eight Ends.)

नवमोऽध्यायः

प्रथमं ब्राह्मणम्

तदाहुर्यदेष दीर्घसत्र्यग्निहोत्रं जुह्वत्प्रवसन्म्रियेत जुहुयुरस्मा३इ ना३ इति तद्धैके होतव्यं मन्यन्त आगन्तोरिति तदु तथा न कुर्यादतस्थानो वा एष तस्मै यदेनः शवदह्याया इव जुहुयुर्यज्ञाय वा एष आहुतिभ्यस्तस्थानः स हैनममृष्यमाणस्तृप्रः सचते॥१॥

अथ हैक आहुरेवमेवान्वाहिता आहूयमानाः शयीरन्निति तदु तथा न कुर्यादतस्थानो वा एष तस्मै यदेनः शवदह्याया इवेन्धीरन्यज्ञाय वा एष आहुतिभ्यस्तस्थानः स हैनममृष्यमाणस्तृप्रः सचते॥२॥

अथ हैकेऽरण्योरग्नी समारोह्य निदधति तमाहृते निर्मन्थन्ति तदु तथा न कुर्यादतस्थानो वा एष तस्मै यदेनःशवदह्याया इव निर्मन्थेयुर्यज्ञाय वा एष आहुतिभ्यस्तस्थानः स हैनममृष्यमाणस्तृप्रः सचते॥३॥

इत्थमेव कुर्यान्निवान्यवत्सामेष्टवै ब्रूयात्तस्यै पयसा जुहुयादार्त्तं वा एतत्पयो यन्निवान्यवत्साया आर्त्तमेतदग्निहोत्रं यन्मृतस्य तदार्त्तेनैव तदार्त्तं निष्कृत्य श्रेयान्भवति॥४॥

तदप्युपमाऽस्ति यद्द्वौ रथौ मृदितौ समागच्छेतां स्यादेवान्यतरः स्यदायेति[1]॥५॥

तस्य वा एतस्याग्निहोत्रस्योपचारः प्राचीनावीती दोहयति यज्ञोपवीती वै देवेभ्यो दोहयत्यथैवं पितृणाम्॥६॥

१. स्यदयिति MD, See Notes

Chapter Nine

BRĀHMAṆA I

1. Now they ask - "If one who has entered a long session of *Satra*; i.e. who regularly performs *Agnihotra*, were to die while away from his home, are they to continue to perform his *Agnihotra* or not ?" Some are of the opinion that it should be continued till taken home. It should not be done so. Because that fire does not serve for that (posthumous) offering, as if it is subjugated to burning (ordinary) dead-body. He (fire) longs for sacrificial oblations and stays by his side with impatience (eager to be used for the sacrificial offering of his body).

2. Some others say "They (the fires) should rest in that same condition, kept up (with fuel) but without offering being made on them." This is also not to be done so. That fire does not tolerate being kindled as if to burn a (ordinary) dead-body. It longs for sacrificial oblations and stays by his side with impatience.

3. Some others transfer those fires on the *Araṇis*, lay them down, and churn out (new fire) from them after bringing his body home. That is not to be done in that way. That fire does not tolerate being churned out as if to burn a (ordinary) dead-body. He (the fire) longs for sacrificial oblations and stays by him with impatience.

4. It is to be done in this way- "Let him call for a cow suckling another's calf, to be brought and with its milk let him make the offering." This milk of a cow feeding another's calf is afflicted. This *Agnihotra* of one who is dead is also afflicted. So by curing the afflicted by means of the afflicted he becomes more prosperous.

5. There is a comparison for this. If two damaged carts are brought together, one of them (at least) will start rolling by being repaired (with the parts of the other).

6. The formality regarding that *Agnihotra* is as follows. He milks that cow with his sacred thread on the right shoulder. For gods, he does – with the sacred thread on the left shoulder. This is how for *Pitṛs*.

नाङ्गारेष्वधिश्रयति यद्धाङ्गारेष्वधिश्रयेद्देवत्रा कुर्याद्गार्हपत्यादुष्णं भस्म दक्षिणा निरुह्य तस्मिन्नेनदधिश्रयति पितृदेवत्यमेवैनत्तत्करोति॥७॥

नावज्योतयति नापः प्रत्यानयति यद्धावज्योतयेद्यदपः[2] प्रत्यानयेद्देवत्रा कुर्यान्न त्रिः प्रतिष्ठापꣳ हरति यत्रिः प्रतिष्ठापꣳ हरेद्देवत्रा कुर्यात्सकृदेव निकर्षन्हरति पितृदेवत्यमेवैनत्तत्करोति॥८॥

नोन्नेष्यामीत्याह न चतुरुन्नयति यद्धोन्नेष्यामीति ब्रूयाद्यच्चतुरुन्नयेद्देवत्रा कुर्यात्सकृदेव तूष्णीं न्यक्पर्यस्यति पितृदेवत्यमेवैनत्तत्करोति॥९॥

नोपरिष्टात्समिधमभ्यस्य हरति यद्धोपरिष्टात्समिधमभ्यस्य हरेद्देवत्रा कुर्यादधस्तादुपास्य हरति पितृदेवत्यमेवैनत्तत्करोति॥१०॥

नोत्तरेण गार्हपत्यमेति यद्धोत्तरेण गार्हपत्यमियाद्देवत्रा कुर्याद्दक्षिणेन गार्हपत्यमेति पितृदेवत्यमेवैनत्तत्करोति॥११॥

अथ यान्यमून्युदी चीनाग्राणि तृणानि भवन्ति दक्षिणाग्राणि तानि करोति पितृदेवत्यमेवैनत्तत्करोत्यथाहवनीये समिधमभ्याधाय सव्यं जान्वाच्य सकृदेव तूष्णीं न्यक्पर्यस्यति पितृदेवत्यमेवैनत्तत्करोति नोदिङ्गयति नोपमृष्टेन प्राश्नाति नोदुक्षति पितृदेवत्यमेवैनत्तत्करोति॥१२॥

तदाहुर्यदेष दीर्घसत्र्यग्निहोत्रं जुह्वत्प्रवसन्म्रियेत कथमेनमग्निभिः कुर्युरिति तꣳ हैकेऽदग्ध्वाहरन्ति तमाहृतमग्निभिः संघ्रापयन्ति तदु तथा न कुर्याद्यथान्यस्यां योनौ रेतः सिक्तं तदन्यस्यां

२. यद्धावज्योतयेत् MD

7. He shall not cook (that milk) on burning coals. If he were to cook on burning coals, it becomes an act for the gods. He should take out hot cinders from the *Gārhapatya* on the right side and cook this (milk) on it . Thus he makes it an object for *Pitṛs*.

8. Having thus equipped him with the sacrificial tools (weapons), that Yajamāna enters that region in the Heaven which has been won by him, even as one who would escape a situation where he may be robbed of his possession. Those fires which are to be enkindled, caress him affectionately, even as the sons would lovingly greet their father when he returns home after staying abroad and get everything ready for him.

9. If the *Gārhapatya* were to greet him first, he should infer that the permanent fire has come to him first and he will firmly get settled (in the heaven) and those (progeny) who come after him will get established in the world.

10. If the *Āhavanīya* were to come first, he should conclude that the highest fire has favoured him and that he will be the foremost in conquering the world (beyond) and his progeny will be the highest in this world.

11. He does not carry it along the north side of the *Gārhapatya*; for if he were to convey it and pass along the northern side of the *Gārhapatya*, it will amount to an act for the gods. He takes it by the southern side of the *Gārhapatya* and thereby makes it fit for the *Pitṛs*.

12. Now what sacrificial grass (*Kuśās* or *Darbhas* are usually) pointing to the north, they are made to point to the south. Thus he makes them fit for (the purposes) of the *Pitṛs*. Now after putting a *Samidhā* on the *Āhavanīya* and bending his left knee, only once he silently empties the *sruk*. Thus he renders it fit for the *Pitṛs*. Neither he shakes the *sruk*, nor wipes it nor does he eat (the milk left over in it), nor he throws it out. Thereby he makes it an act meant for *Pitṛs*.

13. Now they ask - "When a person who has entered a long session of *Satra*, daily performing *Agnihotra*, were to die out of his home, while his fires are at home, how will they unite him with his fires?" Some people, after cremating him, bring the bones home and make his fires smell him. It should

प्रजिजनयिषेत्तादट्तकदस्थीन्येतान्याहृत्य कृष्णाजिने न्युप्य पुरुषविधिं विधायोर्णाभिः प्रच्छाद्याज्येनाभिधार्य तमग्निभिः समुपोषेत्तदेनꣳ स्वाद्योनेः प्रजनयतीति॥१३॥

तꣳ हैके ग्रामाग्निना दहन्ति तदु तथा न कुर्यादिष वै विश्वात्क्रव्यादग्निः स हैनमीश्वरः सपुत्रꣳ सपशुꣳ समत्तोः॥१४॥

अथ हैके प्रदव्येन दहन्ति तदु तथा न कुर्यादिष वा अशान्तोऽग्निः स हैनमीश्वरः सपुत्रꣳ सपशुं प्रदग्धोः॥१५॥

अथ हैक उल्मुकेन[३] दहन्ति तदु तथा न कुर्यादिष वै रुद्रियोऽग्निः स हैनमीश्वरः सपुत्रꣳ सपशुमभिमन्तोः॥१६॥

अथ हैकेऽन्तरेणाग्नींश्चितिं चित्वा तमग्निभिः समुपोषन्त्येतद्वै यजमानस्यायतनं यदन्तरेणाग्नीनिति तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयान्मध्ये न्वा अयं ग्रामस्याशसनमजीजनत क्षिप्रेऽस्याशसनं जनिष्यते प्रियतमꣳ रोत्स्यतीतीश्वरो[४] ह तथैव स्यात्॥१७॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथ ह स्माह नाको मौद्गल्यो मरिष्यन्तं चेद्यजमानं मन्येत[१] यत्रैवास्मा आशमनं जोषितꣳ स्यात्तदरण्योरग्नी समारोह्यन्निर्मथ्य जुह्वद्वसेत्स यदाऽस्माल्लोकाद्यजमानः प्रेयात्॥१॥

अथैनमन्तरेणाग्नींश्चितिं चित्वा तमग्निभिः समुपोषेदिति तदु तथा न कुर्यादतस्थानो वा एष

३. उल्मुक्येन MD
४. See Notes on XIV 7-1-4
१. यजमानं मन्ये तत्रैव TE (Alternative readings)

not be done so. It is like, planting seed in one womb and wishing to get it born through another womb. Having brought home the bones, let him place them in a black antelop's skin and arrange them in the shape of a man. Then cover them with wool and sprinkle with *ghee* and burn them by uniting them with his fires. Thus he makes him born out of his own (mother's) womb.

14. Some others cremate him with the ordinary fire (procured locally). Let him not do so; for such fire is a voracious eater who can devoure him along with his children and cattle.

15. Some others cremate him in the forest conflagration. This should not be done. For, such fire is violent and it can devour him along with his sons and cattle.

16. Some others burn him with a fire-brand. It should not be done so. Such fire belongs to Rudra and will consume him along with his sons and cattle.

17. Some others build up an altar in the midst of his fires and by burning him unite him with his (three) fires. They think "the midst of the fires is indeed his abode." Let him not do so. If in that case, some one is to say "this fellow has created a cleavage in the middle of the village and there will be a cleavage for him very shortly; he will be weeping for his dearest." Then that word indeed is likely to come true. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Nāka Maudgalya once said- "If one feels the Yajamāna is to die soon, let him transfer his (Yajamāna's) fires on two *Araṇis* and go to the place which he (the Yajamāna) has desired for his immolation and having churned out the fire (from out of those *Araṇis*) let him stay there making offerings." When the Yajamāna (ultimately) departs from this world.

2. Let him build up an altar in between the fires, the fires and by burning him, let him unite him with fires. It should not be done so. That fire does not tolerate being churned out as if to burn a (ordinary) dead-body.

तस्मै यदेनꣳ शवदह्माया इव जुहुयुर्यज्ञाय वा एष आहुतिभ्यस्तस्थानः स हैनममृष्यमाणस्तृप्रꣳ सचते॥२॥

इत्थमेव कुर्यात्तिस्र एव स्थालीरिष्टवै ब्रूयात्तासु गोमयानि च शुम्बलानि चावधाय नाना त्रिष्वग्निषु प्रवृञ्ज्यात्ते ये ततः सन्तापादग्नयो जायेरंस्तैरेनं दहेयुस्तथा ह तैरेव दग्धो भवति नो प्रत्यक्षमिव॥३॥

तस्मादप्येतदृषिणाभ्यनूक्तं यो अग्निरग्नेध्यजायत शोकात्पृथिव्या उत वा दिवस्परि। येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्त्विति यथर्क्तथा ब्राह्मणम्॥४॥

अथैनं विपुरीषं कृत्वाऽस्यां पुरीषं प्रतिष्ठापयति पुरीषं वा इयं तत्पुरीष एवैतत्पुरीषं दधाति या ह वा अस्यैषा वृकला सपुरीषा तस्यैह विदग्धायै सृगालः संभवति नेत्सृगालः संभवदिति तदु तथा न कुर्यात्क्षोधुका हास्य प्रजा भवति तमन्तरतः प्रक्षाल्याज्येनान्वनक्ति मेध्यमेवैनं तत्करोति॥५॥

अथास्य सप्तसु प्राणायतनेषु सप्त हिरण्यशकलान्प्रत्यस्यति ज्योतिर्वा अमृतꣳ हिरण्यं ज्योतिरेवास्मिंस्तदमृतं दधाति॥६॥

अथैनमन्तरेणाग्नींश्चितिं चित्वा कृष्णाजिनमुत्तरलोम प्राचीनग्रीवं प्रस्तीर्य तस्मिन्नेनमुत्तानं निपाद्य जुहूं घृतेन पूर्णां दक्षिणे पाणावादधाति सव्य उपभृतमुरसि ध्रुवां मुखेऽग्निहोत्रहवणीं नासिकयोः स्रुवौ कर्णयोः प्राशित्रहरणे शीर्षंश्चमसं प्रणीताप्रणयनं पार्श्वयोः शूर्पे उदरे पात्रीꣳ समवत्तधानीं पृषदाज्यवतीꣳ शिश्नस्यान्ते शम्याम्याण्डयोरन्तरे[2] वृषास्वावन्वगुलूखलं च मुसलं चान्तरेणोरू अन्यानि यज्ञपात्राणि दक्षिणे पाणौ स्फ्यम्॥७॥

२. आण्डयोरन्ते MD

He (the fire) longs for sacrificial oblations and stays by his side with impatience.

3. He should proceed like this - "He should ask them to fetch three *sthālis* (vessels). In them he should put cow-dung or straw and place them separately on each of the three fires and then burn him with the flames that will be produced from them." This way he becomes cremated by (his) fires even though not visibly.

4. Therefore it has been said by the *Ṛṣi* - "Agni was born out of Agni, either due to the pains of the earth or of the sky; by which Viśvakarmā produced the living beings. Him, O Agni ! may your anger spare." As the *mantra*, so its meaning.

5. Then after cleansing him (the body of the Yajamāna) of all dirt, and causes that filth to settle on this (earth). For that dirty intestinal filth, if burnt (in the body), produces a jackal. (He allows it settle on the earth) so that a jackal is not produced. But let him not do so, because that would cause his family to starve. Having washed from within, anoints him with *ghee* and thus makes it pure for sacrifice.

6. Then he places seven pieces of gold in his seven channels of breath. Gold is immortal light; thus he places immortal light into him.

7. Then after building an altar in the midst of the fires, he spreads a black antelop's skin over it with its neck towards the north and with its hairy side upwards. He then places the body (of the Yajamāna) with the face looking upwards. Filling the Juhu with *ghee*, places it on his right hand and *Upabhṛt* on his left hand. He places the *Dhruvā* on the chest; the *Agnihotrahavaṇī* on the face; the two *Sruks* on the nostrils; the *Prāśitraharaṇas* on his ears; the *Camaśa*- cup that is used to take the *Praṇīta* water on the head; the two windows on his sides and the *Iḍā pātrī* (vessel for holding the cutting of *Iḍā*) filled with clotted *ghee*, on the belley. (He places) at the tip of his male organ, the Yoke-pin, the two mallets beside his testicles and behind them the mortar and pestle. He places the other sacrificial utensils between his thighs.

स एष यज्ञायुधी यजमानो यथा बिभ्यदामोषमतीयादेवमेव योऽस्य स्वर्गो[3] लोको जितो भवति तमभ्यत्येति तमेते सन्ताप्या अग्नयो यथा पुत्राः पितरं प्रोषुषमागतः शिवमुपस्पृशन्त्येवः शिवः हैवैनमुपस्पृशन्ति प्र हैवैनं कल्पयन्ति॥८॥

तं यदि गार्हपत्यः पूर्वः प्राप्नुयात्तद्विद्यात्प्रतिष्ठ एनमग्निः पूर्वः प्रापत्प्रतिष्ठास्यति प्रत्येव तेऽस्मिँल्लोके स्थास्यन्ति येऽस्मात्प्रत्यञ्च इति॥९॥

अथ यद्याहवनीयस्तद्विद्यान्मुख्य एनमग्निः पूर्वः प्रापन्मुखतो लोकानजैषीन्मुखमेव तेऽस्मिँल्लोके भविष्यन्ति येऽस्मात्प्रत्यञ्च इति॥१०॥

अथ यद्यन्वाहार्यपचनस्तद्विद्यादन्नाद एनमग्निः पूर्वः प्रापदन्नमत्स्यत्यन्नमेव तेऽस्मिँल्लोकेऽत्स्यन्ति येऽस्मात्प्रत्यञ्च इति॥११॥

अथ यदि सर्वे सकृत्तद्विद्यात्कल्याणं लोकमजैषीदित्येतान्यस्मिन्विज्ञानानि॥१२॥

तां वा एतां यजमानात्माहुतिमन्ततो जुहोति स योऽस्य स्वर्गो लोको जितो भवति तत आहुतिमयोऽमृतः संभवति॥१३॥

अथ यान्यश्ममयानि च मृन्मयानि च भवन्ति तानि ब्राह्मणाय दद्याच्छवोद्वहमु ह तं मन्यन्ते यस्तानि प्रतिगृह्णात्यप एवैनान्यभ्यवहरेयुरापो वा अस्य सर्वस्य प्रतिष्ठा तदेनमप्स्वेव प्रतिष्ठापयति॥१४॥

३. स्वर्गे MD

8. Thus that Yajamāna equipped with all the sacrificial impliments, goes to that heavenly world which he has won, like one who escape from an unpleasant situation. Those fires, which are to be enkindled, lovingly touch him, even as sons would carassingly touch their father, when he returns from abroad and attends to his comfort.

9. If the *Gārhapatya* fire is to reach him (Yajamāna's body) first, one should know that the well-established fire has reached him first and he will be well-established and well-established in this world will be those who follow him (progeny).

10. If the *Āhavanīya* fire is to reach him first, one should consider that the foremost fire has reached him and he has been the foremost in conquerring the (heavenly) world and that those who follow him (progeny) will be the foremost in this world.

11. If the *Anvāhāryapacana* (fire of the *Dakṣiṇāgagni*) were to reach him first, one can conclude that the fire which is the eater of food has reached him first and that he will be eating food (in the other world) and that those who come after him will eat plenty of food (prosper) in this world.

12. If all of them were to reach to him together, one may take it that he has conquered the prosperous world. These are the destinctions in this context.

13. This, the offering of his own body is the last offering he makes. From out of that heavenly abode he has won, he emerges in the form of oblation, in immortal state.

14. Whatever stone or earthern articles (of the departed Yajamāna) there are, shall be given to a brāhmin. But he who accepts them is looked down as a carrier of corpses. Let them throw them in the waters (instead of giving to a brāhmin). Because water is indeed the abode of all these. So he deposits them in the waters.

अथैतामाहुतिं जुहोति पुत्रो वा भ्राता वा यो वान्यो ब्राह्मणः स्यादस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः । असौ स्वर्गाय लोकाय स्वाहेत्यनपेक्षमेत्याप उपस्पृशन्ति॥१५॥ इति द्वितीयं ब्राह्मणम्॥

॥ इति नवमोऽध्यायः ॥

॥ इति मध्यमकाण्डं समाप्तम्॥

15. Now his son or brother or any other brāhmin makes this offering (saying) "From out of him, O Agni ! you are born. From out of you let so and so be born again into the heavenly world-*Svāhā*." They then depart without turning back and touch water. (Second Brāhmana Ends.)

(Chapter Nine Ends.)

(MADHYAM KĀṆḌA ENDS)

अश्वमेधकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

ब्रह्मौदनं पचति रेत एव तद्धत्ते यदाज्यमुच्छिष्यते तेन रशनामभ्यज्यादत्ते तेजो वा आज्यं प्राजापत्योऽश्वः प्रजापतिमेव तेजसा समर्धयत्यपूतो वा एषोऽमेध्यो यदश्वः॥१॥

दर्भमयीः रशना भवति पवित्रं वै दर्भाः पुनात्येवैनं पूतमेवैनं मेध्यमालभते॥२॥

अश्वस्य वा आलब्धस्य रेत उदक्रामत्तत्सुवर्णः हिरण्यमभवद्यत्सुवर्णः हिरण्यं ददात्यश्वमेव रेतसा समर्धयति॥३॥

प्रजापतिर्यज्ञमसृजत तस्य महिमाऽपक्रामत्स महर्त्विजः प्राविशत्तं महत्विग्भिरन्वैच्छत्तं महर्त्विग्भिरन्वविन्दद्यन्महर्त्विजो ब्रह्मौदनं प्राश्नन्ति महिमानमेव तद्यज्ञस्य यजमानोऽवरुन्धे ब्रह्मौदने सुवर्णः हिरण्यं ददाति रेतो वा ओदनो रेतो[1] हिरण्यः रेतसैवास्मिंस्तद्रेतो दधाति शतमानं भवति शतायुर्वै पुरुषः शतेन्द्रिय आयुरेवेन्द्रियं वीर्यमात्मन्धत्ते चतुष्टयीरपो वसतीवरीर्मध्यमायाह्ने गृह्णाति ता दिग्भ्यः समाहृता भवन्ति दिक्षु वा अन्नमन्नमापोऽन्नेनैवास्मा अन्नमवरुन्धे॥४॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

व्यृद्धमु वा एतद्यज्ञस्य यदयजुष्केण क्रियत इमामगृभ्णन्रशनामृतस्येत्यश्वाभिधानीमादत्ते यजुष्कृत्यै यज्ञस्य समृध्यै द्वादशारत्निर्भवति द्वादशमासाः संवत्सरः संवत्सरमेव यज्ञमाप्नोति॥१॥

१. रेतो वा हिरण्यः MD

AŚVAMEDHA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. He (Adhvaryu) cooks the *Brahmaudana* (a rice prepartion for the priests to eat). He thereby creates seed. What *ghee* is left over (after preparing the *Brahmaudana*), with that he smears the rope (made of grass to put around the horse's neck) and takes it. For, *ghee* is brilliance (vitality) and the horse belongs to Prajāpati and thus he adds vitality to Prajāpati. Thus the horse which is (normally) impure (for sacrifice), becomes purified.

2. The rope is made of *Darbha* grass, for *Darbhas* are purifiers. They (further) purify this already purified; and thus rendered fit for sacrifice, he immolates it.

3. When the horse was immolated, its seed went out and it became the shining gold. So he who gives as gift, shining gold, he endows the horse with seed.

4. Prajāpati created the sacrifice. His greatness departed from him and entered the high priests of the sacrifice (i.e. Brahmā, Hotā, Adhvaryu and Udgātā). He (Prajāpati) searched for it together with the high priests and discovered it with the high priests. When the high priest consume that *Brahmaudana*, the Yajamāna secures for himself that greatness of the sacrifice (i.e. Prajāpati). Along with the *Brahmaudana*, he offers shining gold. The *odana* (rice called *Brahmaudana*) is indeed the seed and gold is also seed. Thus by means of seed, he bestows seed (into that horse and the Yajamāna). It (gold) weighs a hundred (units of weight), for man has a life-span of hundred (years) and has a hundred energies. Thus he bestows life, energy and vitality into his own self. In the middle of the day, he gathers four types of *Vasatīvarī* waters; they are brought from the (four) quarters. Food is in the quarters and water is food. Thus by means of food, he secures food. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. That which is done in a sacrifice without a *Yajuṣ* formula is indeed infructuous. He takes the rope of the horse saying "This rope of the *Ṛta*, they took", to provide a *Yajuṣ* formula for the success of the sacrifice. It (the rope) is twelve cubits long; for the year has twelve months. He thus secures that year itself, the sacrifice.

तदाहुर्द्वादशारत्नी रशना कार्या ३ त्रयोदशारत्नी ३ रीत्यृषभो वा एष ऋतूनां यत्संवत्सरस्तस्य त्रयोदशो मासो विष्टपमृषम एष यज्ञानां यदश्वमेधो यथा वा ऋषभस्य विष्टपमेवमेतस्य विष्टपं त्रयोदशमरत्निः रशनायामुपादध्यात्तद्यथ ऋषभस्य विष्टपः संस्क्रियते तादृक्तत्॥२॥

अभिधा असीति तस्मादश्वमेधयाजी सर्वा दिशोऽभिजयति भुवनमसीति भुवनं तज्जयति यन्तासि धर्त्तेति यन्तारमेवैनं धर्त्तारं करोति स त्वमग्निं वैश्वानरमित्यग्निमेवैनं वैश्वानरं गमयति सप्रयसं गच्छेति प्रजयैवैनं पशुभिः प्रथयति स्वाहाकृत इति वषट्कार एवास्यैष स्वगा त्वा देवेभ्य इति देवेभ्य एवैनः स्वगा करोति प्रजापतय इति प्राजापत्योऽश्वः स्वयैवैनं देवतया समर्धयति॥३॥

ईश्वरो वा एष आर्न्तिमार्त्तोर्यो ब्रह्मणे देवेभ्योऽप्रतिप्रोच्याश्वं बध्नाति ब्रह्मन्नश्वं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासमिति ब्रह्माणमामन्त्रयते ब्रह्मण एवैनं प्रतिप्रोच्य बध्नाति नार्त्तिमार्च्छति तं बधान देवेभ्यः प्रजापतये तेन राध्नुहीति ब्रह्मा प्रसौति स्वयैवैनं देवतया समर्धयत्यथ प्रोक्षत्यसावेव बन्धुः॥४॥

स प्रोक्षति प्रजापतये त्वा जुष्टं प्रोक्षामीति प्रजापतिर्वै देवानां वीर्यवत्तमो वीर्यमेवास्मिन्दधाति तस्मादश्वः पशूनां वीर्यवत्तम इन्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामीतीन्द्राग्नी वै देवानामोजस्वितमा ओज एवास्मिन्दधाति तस्मादश्वः पशूनामोजस्वितमो वायवे त्वा जुष्टं प्रोक्षामीति वायुर्वै देवानामाशिष्ठो जवमेवास्मिन्दधाति तस्मादश्वः पशूनामाशिष्ठो विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामीति विश्वे वै देवा देवानां यशस्वितमा यश एवास्मिन्दधाति तस्मादश्वः पशूनां यशस्वितमः सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामीति॥५॥

2. Now they ask- "Should the rope be made twelve cubits (long) or thirteen cubits." The year is the bull among the seasons and the thirteenth month is its hump and this *Aśvamedha* is the bull (leader) of the sacrifices. Since the bull has a hump (projection) one can take a thirteenth cubit for this rope as hump for this (*Aśvamedha*). Just as the hump is attached to the (back of the) bull, this is like that.

3. (He puts that rope on the horse saying) — "You are the binder" (or you the horse) is the name of this sacrifice — *Aśvamedha*). Therefore the one who performs *Aśvamedha* conquers all the quarters. "You are the world." For, he thus conquers all the worlds. "You are the ruler and supporter", for it indeed makes him (the Yajamāna) the ruler and supporter. "You go unto Agni-Vaiśvānara", — for it indeed makes him go to Agni-Vaiśvānara. "Go, widely expanding." Thereby he expands him with offspring and cattle. "Consecrated by *Svāhā*" — This is the *Vaṣaṭkāra* (utterance marking the actual offering after reciting the *Yājya*). "Take speed unto you for the gods", for it is for the sake of gods he speeds him up. "For Prajāpati", because the horse belongs to Prajāpati and thus he enriches it with its own deity.

4. He who ties the horse without informing the Brahmā and the gods is liable to suffer harm. (So) he ties the horse (announcing) "O Brahmā, I am fettering the horse for the gods, for Prajāpati ; may I prosper by that." Thus he ties it after informing Brahmā and so he does not suffer from any harm. "Do bind for the sake of the gods and Prajāpati and thereby propser" says the Brahmā in response. Thus he enriches it with its own deity then he sprinkles it (with water). Its significance is the same (as told earlier).

5. He sprinkles (saying) –"I sprinkle you to make you acceptable to Prajāpati." For, Prajāpati is the most vigorous among the gods. Thus he puts might into him; that is why the horse is most vigorous among the animals. "I sprinkle you to make you acceptable to Indra and Agni." Because Indra and Agni are the strongest among the gods. Thus he puts strength into him. Hence it is that the horse is the strongest among animals. "I sprinkle you so as to make you acceptable to Vāyu"; Because Vāyu is the swiftest among the gods and thereby he puts speed into him. Hence the horse is the swiftest among animals. "I sprinkle you so that you may be acceptable to the Viśvedevas." Because the Viśvedevas are the most-famous among the gods. Thus he bestows fame into him. Hence the horse is the most famous among animals. "I sprinkle you so that you may be acceptable to all the gods."

तदाहुर्यत्प्राजापत्योऽश्वोऽथ कथाप्यन्याभ्यो देवताभ्यः प्रोज्ञातीति सर्वा वै देवता अश्वमेधेऽन्वायत्ता यदाह सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामीति सर्वा एवास्मिन्देवताः अन्वायातयति तस्मादश्वमेधे सर्वा देवता अन्वायत्ताः पाप्मा वा एतं भ्रातृव्य ईप्सति योऽश्वमेधेन यजते वज्रोऽश्वः परो मर्त्तः परःश्वेति श्वानं चतुरक्षꣳ हत्वाऽधस्पदमश्वस्योपप्लावयति वज्रेणैवैनमवक्रामति नैनं पाप्मा भ्रातृव्य आप्नोति॥६॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

यथा वै हविषोऽहुतस्य स्कन्देदेवमेतत्पशोस्कन्दति यन्निक्तमनालब्धमुत्सृजन्ति यत्स्तोकीया जुहोति सर्वहुतमेवैनं जुहोत्यस्कन्दायास्कन्नꣳ हि तद्यद्धुतस्य स्कन्दति सहस्रं जुहोति सहस्रसम्मितो वै स्वर्गो लोकः स्वर्गस्य लोकस्याभिजित्यै॥१॥

तदाहुर्यन्मिता जुहुयात्परिमितमवरुन्धीतेत्यमिता जुहोत्यपरिमितस्यैवावरुध्या उवाच ह प्रजापतिस्स्तोकीयासु वा अहमश्वमेधꣳ सꣳस्थापयामितेन सꣳस्थितेनैवात ऊर्ध्वं चरामीति॥२॥

अग्नये स्वाहेत्यग्नय एवैनं जुहोति सोमाय स्वाहेति सोमायैवैनं जुहोत्यपां मोदाय स्वाहेत्यद्भ्य एवैनं जुहोति सवित्रे स्वाहेति सवित्र एवैनं जुहोति वायवे स्वाहेति वायव एवैनं जुहोति विष्णवे स्वाहेति विष्णव एवैनं जुहोतीन्द्राय स्वाहेतीन्द्रायैवैनं जुहोति बृहस्पतये स्वाहेति बृहस्पतय एवैनं जुहोति मित्राय स्वाहेति मित्रायैवैनं जुहोति वरुणाय स्वाहेति वरुणायैवैनं जुहोत्येतावन्तो वै सर्वे देवास्तेभ्य एवैनं जुहोति पराचीर्जुहोति पराङिव वै स्वर्गो लोकः स्वर्गस्य लोकस्याभिजित्यै॥३॥

6. Now they ask – "If the horse is of Prajāpati, how come, it is sprinkled for other gods?" Because all the gods are associated with the *Aśvamedha* and by saying "I sprinkle you so as to be acceptable to all the gods", he involves all the gods in this. Hence in the *Aśvamedha*, all the gods are associated. To the one who performs *Aśvamedha*, his enemy wishes evil. The horse is a thunderbolt and the enemy is a human being. "The enemy is a dog" (*Paraḥ Śvā*) thus uttering the four letters, he kills the four-lettered dog and make it float underneath the feet of the horse. Thus he attacks him with the thunderbolt and thereby the evil-designing enemy does not get him. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Just as a part of the *Havis* may get spilled before being offered, a part of this *Páśu* (horse) is spilled since it is let off (for wandering) before it is immolated. By offereing the *Stokya* (drop) offerings, he makes it (the horse) a complete oblation without spilling that which is spilled is made (good); unspilled.

2. Now they say "If he were to make limited offerings, he would gain for himself something limited." He offers unspecified (number of oblations) in order to gain the unlimited. Prajāpati did say – "I establish the *Aśvamedha* upon the *Stokya* offerings. With that, so established, I go upward from here."

3. (He offers the *Stokya* offerings saying) "To Agni-*Svāhā*" — thus (in the form of the drop) he offers (only the horse) to Agni. "To Soma-*Svāhā*" thus he offers only (the horse) to Soma. "For the joy of the waters-*Svāhā*" thus he offers only (the horse) to the waters. "To Savita-*Svāhā*"— thus he offers only (the horse) to the Savita. "To Vāyu-*Svāhā*" — thus he offers (the horse) to Vāyu. "To Viṣṇu-*Svāhā*" — thus he offers only (the horse) to Viṣṇu. "To Indra-*Svāhā*" — thus he offers only (the horse) to Indra. "To Bṛhaspati-*Svāhā*" — thus he offers only (the horse) to Bṛhaspati. "To Mitra-*Svāhā* — thus he offers only (the horse) to Mitra. "To Varuṇa-*Svāhā*" — thus he offers only (the horse) to Varuṇa. This much are all the gods and to them he thus offers. He offers to them thus outwards (in a forward direction); for the heavenly world is, as it were, beyond, and hence (so) for gaining the heavenly world.

ईश्वरो वा एष पराङ्प्रदघोर्यः[1] पराचीराहुतीर्जुहोति पुनरावर्त्ततेऽस्मिन्नेव लोके प्रतितिष्ठत्येताꣳह वाव स यज्ञस्य सꣳस्थिति मुवाचास्कन्दायास्कन्नꣳहि तद्यद्धुतस्य स्कन्दति॥४॥

यथा वै हविषोऽहुतस्य स्कन्देदेवमेतत्पशोस्स्कन्दति यं प्रोक्षितमनालब्धमुत्सृजन्ति यद्रूपाणि जुहोति सर्वहुतमेवैनं जुहोत्यस्कन्दायास्कन्नꣳ हि तद्यद्धुतस्य स्कन्दति हिङ्काराय स्वाहा हिङ्कृताय स्वाहेत्येतानि वा अश्वस्य रूपाणि तान्येवावरुन्धे॥५॥

तदाहुरनाहुतिर्वै रूपाणिनैता होतव्या इत्यथो खल्वाहुरत्र वाऽश्वमेधः सन्तिष्ठते यद्रूपाणि जुहोति होतव्य एवेति बहिर्द्धा वा एतमायतनात्करोति भ्रातृव्यमस्मै जनयति यस्यानायतनेऽन्यत्राग्नेराहुतीर्ज्जुहोति सावित्र्या एवेष्टेः पुरस्तादनुद्रुत्य सकृदेव रूपाण्याहवनीये जुहोत्यायतन एवाहुतीर्ज्जुहोति नास्मै भ्रातृव्यं जनयति यज्ञमुखे यज्ञमुखे जुहोति यज्ञस्य सन्तत्या अव्यवच्छेदाय॥६॥

तदाहुर्यद्यज्ञमुखे यज्ञमुखे जुहुयात्पशुभिर्व्यृध्येत पापीयान्त्स्यात्सकृदेव होतव्या न पशुभिर्व्यृध्यते न पापीयान्भवत्यष्टाचत्वारिꣳशतं जुहोत्यष्टाचत्वारिꣳशदक्षरा जगती जागताः पशवो जगत्यैवास्मै पशूनवरुन्ध एकमतिरिक्तं जुहोति तस्मादेकः प्रजास्वर्द्धुकः॥७॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

प्रजापतिर श्वमेधमसृजत सोऽस्मात्सृष्टः पराङैत्स दिशोऽनुप्राविशत्तं देवाः

1. See Notes

4. He who offers straight away in a forward direction, may depart straight away. That is why he comes backward (in reverse) so that he may get established in this world. This what (Prajāpati) meant as completing the sacrifice (making the horse complete), by making good what has been spilled. Thereby that part which spilled becomes (as good as) unspilled.

5. Just as a part of the *Havis* may get spilled before being offered, a part of the *Paśu* (horse) is spilled since it is let off (for wandering) before it is immolated. When he offers the *Rūpa* offerings (oblations related to the forms), he offers that horse as one that is offered as a whole (without any part of its spilled); thus what is spilled is made unspilled. "To the *Hiṁkāra* (sound 'Him') *Svāhā*;" "To the *Hiṁkāra* (the horse to whom *Hiṁkāra* is uttered)–*Svāhā*." These are the forms of the horse which he thereby gains.

6. They say – "The forms do not constitute offerings and they should not be offered." But again they say, "Because they offer the *Rūpāhutīs*, the *Aśvamedha* gets steady and so they should be offered by all means." If one were to make the offerings outside its resting place, and outside the *Āhavanīya* fire in the *Anvāhārya-pacana* or the foot-print of the horse as said in some other *Kalpās*, he would put him (the Yajamāna) out of his resting place and would produce an enemy for him. Before the oblation to Savitā, he offers only once, the *Rūpāhutīs* in the *Āhavanīya*, while chanting (the formulas) quickly. He thus offers the oblations at his resting place and creates no enemy for him. He offers these oblations at the starting points of each *Iṣṭi* for the sake of continuity and uninterrupted completion of the sacrifice.

7. In this respect they say – If he were to offer the oblations at the starting points of each *Iṣṭi*, he would be losing his cattle and become poorer. He should offer only once so that he may not lose his cattle nor become poorer. Forty-eight oblations he offers; the Jagatī meter has forty-eight syllables and the cattle are *Jāgata* (mobile). So by means of the Jagatīs, he ensures (the possession of) cattle. One extra offering he makes and thence among the beings one man becomes prosperous. (Third Brāhmāṇa Ends.)

BRĀHMAṆA IV

1. Prajāpati created the *Aśvamedha* and having been created, it went away and entered into the quarters. Then the gods went about searching for it. They chased it intensely by means of the *Iṣṭis*; by offerings they searched for it

प्रैषमैच्छंस्तमिष्टिभिरनुप्रायुञ्जत तमिष्टिभिरन्वैच्छंस्तमिष्टिभिरन्वविन्दन्यदिष्टिभिर्यजततेऽश्वमेव तन्मेध्यं यजमानोऽन्विच्छति॥१॥

सावित्र्यो भवन्तीयं वै सविता यो वाऽस्यां विलयते[1] योऽन्यत्रैत्यस्यां वाव तमनुविन्दन्ति न वा इमां कश्चन तिर्यङ्नोर्ध्वोऽत्येतुमर्हति यत्सावित्र्यो भवन्त्यश्वस्यैवानुवित्त्यै॥२॥

तदाहुः प्र वा एतदश्वो मीयते यत्पराङेति न ह्येनं प्रत्यावर्तयन्तीति यत्सायं धृतीर्जुहोति क्षेमो वै धृतिः क्षेमो रात्रिः क्षेमेणैवैनं दाधार तस्मात्सायं मनुष्याश्च पशवश्चक्षेम्या भवन्त्यथ यत्प्रातरिष्टिभिर्यजत इच्छत्येवैनं तत्तस्माद्दिवा नष्टैष एति यद्वेव सायं धृतीर्जुहोति प्रातरिष्टिभिर्यजते योगक्षेम मेव तद्यजमानः कल्पयते तस्माद्यत्रैतेन यज्ञेन यजन्ते क्लृप्तः प्रजानां योगक्षेमो भवति॥३॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

अप वा एतस्माच्छ्री राष्ट्रं क्रामति योऽश्वमेधेन यजते यदा वै पुरुषः श्रियं गच्छति वीणाऽस्मै वाद्यते ब्राह्मणौ वीणा गायिनौ संवत्सरं गायतः श्रियै वा एतद्रूपं यद्वीणा श्रियमेवास्मिंस्तद्धत्तः॥१॥

तदाहुर्यदुभौ ब्राह्मणौ गायेतामपास्मात्क्षत्रं क्रामेद्ब्रह्मणो वा एतद्रूपं यद्ब्राह्मणो न वै ब्रह्मणि क्षत्रꣳ रमत इति यदुभौ राजन्यावपास्माद्ब्रह्मवर्चसं क्रामेत्क्षत्रस्य वा एतद्रूपं यद्राजन्यो न वै क्षत्रे ब्रह्मवर्चसꣳ रमत इति ब्राह्मणोऽन्यो गायति राजन्योऽन्यो ब्रह्म[1] वै ब्राह्मणः क्षत्रꣳ राजन्यस्तदस्यब्रह्मणा च क्षत्रेण चोभयतः श्रीः परिगृहीता भवति॥२॥

तदाहुर्यदुभौ दिवा गायेतां प्रभ्रꣳशुकाऽस्माच्छ्रीः स्याद्ब्रह्मणो वा एतद्रूपं यदहर्यदा वै राजा कामयतेऽथ ब्राह्मणं जिनाति पापीयांस्तु भवति यदुभौ नक्तमपास्माद्ब्रह्मवर्चसं क्रामेत्क्षत्रस्य वा एतद्रूपं यद्रात्रिर्न वै क्षत्रे ब्रह्मवर्चसꣳ रमत इति दिवा ब्राह्मणो गायति नक्तꣳ राजन्यस्तथो हास्य ब्रह्मणा च क्षत्रेण

१. निलयते MD

१. ब्रह्म MD

and by means of offerings (of *Iṣṭis*) they found it. Thus when he (the Yajamāna) performs *Iṣṭis*, he is thereby searching for the horse that is fit for sacrifice.

2. Those *Iṣṭis* are for Savita, for Savita is this cattle. If somebody hides, or goes out of sight, they find him only on this earth; for no creature, whether walking (on two legs) or moving horizontally (or with four or more legs) will be able to go beyond this (earth). So, they (the *Iṣṭis*) belong to Savita for the discovery of the horse.

3. Now they say – "When the horse goes straight away, it becomes invisible, because it does not come back to him. The *Dhṛti* offerings he makes in the evening and *Dhṛti* means quiet or secured place and the night is also quiet (or secured)." Thus he keeps it by means of quietude, and hence men and animals rest quietly in the night. When he performs the *Iṣṭis* in the morning he reaches for that (horse). Hence it is that one goes about to search for something lost, during the day time. When he offers the *Dhṛti* offerings in the evening and the Sāvitra *Iṣṭis* in the morning, the Yajamāna ensures welfare and security. Hence welfare and security is gained for the subjects when this sacrifice is performed. (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. Indeed prosperity and royalty go away from one who performs the *Aśvamedha* sacrifice. When prosperity abandons on someone, then the lute is played for him. Two brāhmins who can play on lute, sing (with the playing of lute) for one year, lute symbolises prosperity. So they confer prosperity unto him.

2. Now they ask – "If both who sing were to be brāhmins; royalty would depart from him; for brāhmaṇa belongs to the priestly class and royalty does not enjoy in priesthood." If both the singers were to be of the princely class, brahminical lustre would go away from him. For the brahminical lusture does not go together with the princely class. So, one (of the two) who sings is a brāhmin and the other is of Rājanya class and the Rājanya means princely order. Thus his prosperity gets quarded on either side by the priesthood and royalty.

3. Now they say – "If both were to sing in day time, his prosperity will abandon him; for, the day symbolises the priesthood and when the king chooses he can win the brāhmin and thereby he will become a sinner. If both were to

चोभयतः श्रीः परिगृहीता भवतीत्ययजतेत्यददादिति ब्राह्मणो गायतीष्टापूर्त्तं वै ब्राह्मणस्येष्टापूर्त्तेनै वैनꣳ समर्धयतीत्ययुध्यतेत्यमुꣳ सङ्ग्राममजयदिति राजन्यो युद्धं वै राजन्यस्य वीर्यं वीर्येणैवैनꣳ स[2] समर्धयति तिस्रोऽन्यो गाथा गायतितिस्रोऽन्यः षट् संपद्यन्ते षळृतवः संवत्सर ऋतुष्वेव संवत्सरे प्रतितिष्ठति ताभ्याꣳशतं ददाति शतायुर्वै पुरुषः शतेन्द्रिय आयुरेवेन्द्रियं वीर्यमात्मात्मन्धत्ते॥ ३॥इति पञ्चमं ब्राह्मणम्॥

षष्ठं ब्राह्मणम्

विभूर्मात्रा प्रभूः पित्रेतीयं वै माताऽसौ पिताऽऽभ्यामेवैनंपरिददात्यश्वोऽसि हयोऽसीति शास्त्येवैनं तत्तस्माच्छिष्टाः प्रजा जायन्तेऽत्योऽसि मयोऽसीत्यत्येवैनं नयति तस्मादश्वः पशूनत्येति तस्मादश्वः पशूनाꣳ श्रैष्ठ्यं गच्छत्यर्वाऽसि सप्तिरसि वाज्यसीति यथा यजुरेवैतद्वृषाऽसि नृमणा असीति मिथुनत्वाय ययुर्न्नामासि शिशुर्न्नामासीत्येतद्वा अश्वस्य प्रियं नामधेयं प्रियेणै वैनं नाम्नाऽभिवदति तस्मादप्या[1] संगत्य नाम्ना चेदाभिवदतोऽन्योऽन्यꣳ समेव जानाते आदित्यानां पत्वाऽन्विहीत्यादित्यानेवैनं गमयति॥ १॥

देवा आशापाला एतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳ रक्षतेति शतं वै तल्प्या राजपुत्रा आशापालास्तेभ्य एवैनं परिददातीहरन्तरिह रमतामिह धृतिरिह स्वधृतिः स्वाहेति संवत्सरमाहुतीर्ज्जुहोति षोडश

१. तस्मादप्यामित्रौ संगत्य MD

sing in the night, the brahminical lustre will abandon him; because night symbolises the royalty and brahminical lustre does not go together with the royalty. So the brāhmin sings in the day time and the Rājanya sings in the night. Thus his prosperity gets safeguarded; on either side by the priesthood and the *Kṣatra*. "He performed such sacrifice, such (*Dakṣiṇā*) he gave" - So sings the brāhmin. Fulfilment of wishes is in the control of priesthood and thus he endows on him the (benefit of) fulfilment of wishes. "Thus he fought and thus he won in the battles" -the Rājanya sings. For the battle depends on the strength of the Rājanya and thus he endows him with strength. One (of the two) sings three *Gāthās* (songs) and the other three (songs). They together make six. There are six seasons for the year. Then he gets established in the seasons in the year. He (the Yajamāna) gives three hundred (gifts) each; for man has a life span of hundred years; and of a hundred energies. Thereby he owns himself that life-span and that energy. (Fifth Brāhmaṇa Ends.)

BRĀHMAṆA VI

1. (Thus whispers the Adhvaryu into the right ear of the horse) "Proliferating through the mother and strong through the father." This earth is indeed the mother and yonder one (the sky) its father. To these two, he presents that horse. "You are the *Aśva* (that traverses the path) and you are the *Haya* (the one that runs)." He thus orders (disciplines) him and thereby he begets well-behaved children. "You are *Atya* (the one who overtakes); you are the *Maya* (the producer of joy)." He thus leads it forward. Hence the horse overtakes all other animals and hence the horse gains superiority among animals. "You are the *Arvā* (destroyer of enemies) you are a racer"– as the *Yajuṣ* text , so its meaning. "You are *Vṛṣā* (mascunile); you are *Nṛmaṇa* (well-desposed to man)." This is for providing it with a mate. "You are Vāyu (of moving nature) by name; you are *Śiśu* (praise-worthy or suckling) by name." This is the favourite name of the horse and so he addresses it by its favourite name. That is how even two enemies, while meeting each other, address one another by name; they develop mutual liking. "You go along the route of the Ādityas"–thereby he makes it go to the Ādityas.

2. "O Gods ! who gained the quarters, protect this horse which has been sprinkled (ear-marked) for sacrifice to the gods." The guardians of the quarters are one hundred princes born to wedded couples. To them he is entrusted.

नवतीरेता वा अश्वस्य बन्धनं ताभिरेवैनं बध्नाति तस्मादश्वः प्रमुक्तो बन्धनमागच्छति षोडश नवतीरेता वा अश्वस्य बन्धनं ताभिरेवैनं बध्नाति तस्मादश्वः प्रमुक्तो बन्धनं न जहोति॥२॥

राष्ट्रं वा अश्वमेधो राष्ट्र एते व्यायच्छन्ते[2] येऽश्वं रक्षन्ति तेषां य उदृचं गच्छन्ति राष्ट्रेणैव ते राष्ट्रं भवन्त्यथ ये नोदृचं गच्छन्ति राष्ट्रान्ते व्यवच्छिद्यन्ते तस्माद्राष्ट्र्यश्वमेधेन यजेत परा वा एष सिच्यते योऽबलोऽश्वमेधेन यजते यद्यमित्रा अश्वं विन्देरन्यज्ञोऽस्य विच्छिद्येत पापीयान्त्स्याच्छतं कवचिनो रक्षन्ति यज्ञस्य सन्तत्या[3] अव्यवच्छेदाय न पापीयान्भवत्यथान्यमानीय प्रोक्षेयुः सैव तत्र प्रायश्चित्तिः॥३॥इति षष्ठं ब्राह्मणम्॥

सप्तमं ब्राह्मणम्

प्रजापतिरकामयताश्वमेधेन यजेयेति सोऽश्राम्यत्सतपोऽतप्यत तस्य श्रान्तस्य तप्तस्य सप्तधात्मनो देवता अपाक्रामन्त्सा दीक्षाऽभवत्स एतानि वैश्वदेवान्यपश्यत्तान्यजुहोत्तैर्वै स दीक्षामवारुन्ध यद्वैश्वदेवानि जुहोति दीक्षामेव तैर्यजमानोऽवरुन्धेऽन्वहं जुहोत्यन्वहमेव दीक्षामवरुन्धे सप्त जुहोति सप्त वै ता देवता अपक्रामंस्ताभिरेवास्मै दीक्षामवरुन्धे॥१॥

अप वा एतेभ्यः प्राणाः क्रामन्ति ये दीक्षामतिरेचयन्ति सप्ताहं प्रचरन्ति सप्त वै शीर्षण्याः प्राणाः प्राणा दीक्षा प्राणैरेवास्मै प्राणान्दीक्षामवरुन्धे त्रेधा विभज्य देवतां जुहोति त्र्यावृतो वै देवास्त्र्यावृत

२. व्यायच्छन्ति MD, See Notes
३. सन्ततः TE

"Here is joy; rejoice here; here is the safe place; his own safe place-*Svāhā*." (So saying) he makes (the *Dhṛti*) oblations for a year which come to sixteen nineteens (i.e.,1440 at the rate of four per day). These are the binding (material) of the horse and by them he binds it. Thus the horse released (let loose) is in binding. These sixteen nineteens are indeed the binding (ropes) of the horse and by them he binds it. Hence when let loose, it is not (entirely) leaving its binding.

3. Verily the *Aśvamedha* means sovereignty. Those who guard the horse do guard the sovereignty. Those among them who reach the end (successfully guard it for one full year). They share the sovereignty. Those who do not reach the end (fail in mid-way) they forefeit sovereignty. So whoever holds sovereignty shall perform *Aśvamedha*. Whosoever bereft of sovereign power, performs the *Aśvamedha*, gets himself wiped out. If the enemies get hold of the horse, his sacrifice gets broken and he would get condemned. Hundred armoured guards protect it for the sake of continuity and uninterrupted progress of the sacrifice and he will not get condemned. If it is otherwise (he fails to protect the horse or loses it), he should bring another horse and sprinkle it. This is the atonement there. (Sixth Brāhmaṇa Ends.)

BRĀHMAṆA VII

1. Prajāpati wished "let me perform *Aśvamedha*." He toiled and underwent austerities and from his body so tired and heated, the deities came out of him in seven forms. From that was produced the (ritual of) *Dīkṣā* (initiation). He discovered these oblations to Viśvedevas. He offered them. By them he secured initiation. When the Yajamāna offers the oblations to Vaiśvadevas, he is indeed securing the *Dīkṣā* (initiation). Every day he makes these offerings; every day he secures *Dīkṣā* . He makes seven offerings (of Vaiśvadevas) because seven were the deities who came out of him. By means of those deities he secures *Dīkṣā* for him (the Yajamāna).

2. From those who exceed (the duration of) *Dīkṣā*, their *Prāṇas* do get away from them. For seven days they make that offering, for there are seven channels of *Prāṇa* in the head and the *Dīkṣā* is *Prāṇas*. Thus by means of the channals of *Prāṇas* he secures the *Dīkṣā*; the *Prāṇas*, for him. He makes the offerings dividing each deity into three; for the gods are of three sets; these worlds are also three-fold. Thus he establishes himself in these worlds in prosperity and vitality. These (offerings) come to twenty-one (7x3). There are twelve

इमे लोका ऋध्यामेव वीर्य एषुलोकेषु प्रतितिष्ठत्येकविꣳशतिः संपद्यन्ते द्वादशमासाः पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविꣳशस्तद्दैवं क्षत्रꣳसा श्रीस्तदाधिपत्यं तद्ब्रध्नस्य विष्टपं तत्स्वाराज्यमश्नुते त्रिꣳशतमौद्ग्रभणानि जुहोति त्रिꣳशदक्षरा विराड्विराळु कृत्स्नमन्नं कृत्स्नस्यैवान्नाद्यस्यावरुध्यै चत्वार्यौद्ग्रभणानि जुहोति त्रीणि वैश्वदेवानि सप्त संपद्यन्ते सप्त वै शीर्षण्याः प्राणाः प्राणा दीक्षा प्राणैरेवास्मै प्राणान्दीक्षामवरुन्धे पूर्णाहुतिमुत्तमां जुहोति प्रत्युत्तब्ध्यै सयुक्त्वाय॥२॥इति सप्तमं ब्राह्मणम्॥

अष्टमं ब्राह्मणम्

प्रजापतिरश्वमेधमसृजत स सृष्टः प्रर्च्चमब्लीनात्प्र साम तं वैश्वदेवान्युदयच्छन्यद्वैश्वदेवानि जुहोत्यश्वमेधस्यैवोद्यत्यै॥१॥

काय स्वाहा कस्मै स्वाहा कतमस्मै स्वाहेति प्राजापत्यं मुख्यं करोति प्रजापतिमुखाभिरेवैनं देवताभिरुद्यच्छति स्वाहाऽऽधिमाधीताय स्वाहा मनः प्रजापतये स्वाहा चित्तं विज्ञातायेति यदेव पूर्वासां ब्राह्मणं तदत्रादित्यै स्वाहाऽदित्यै मह्यै स्वाहाऽदित्यै सुमृळीकायै स्वाहेतीयं वा अदितिरनयैवैनमुद्यच्छति सरस्वत्यै स्वाहा सरस्वत्यै पावकायै स्वाहा सरस्वत्यै बृहत्यै स्वाहेति वाग्वै सरस्वती वाचैवैनमुद्यच्छति पूष्णे स्वाहा पूष्णे प्रपथ्याय स्वाहा पूष्णे नरन्धिषाय स्वाहेति पशवो वै पूषा पशुभिरेवैनमुद्यच्छति त्वष्ट्रे स्वाहा त्वष्ट्रे तुरीपाय स्वाहा त्वष्ट्रे पुरुरूपाय स्वाहेति त्वष्टा वै पशूनां मिथुनानाꣳ रूपकृद्रूपैरेवैनमुद्यच्छति विष्णवे स्वाहा विष्णवे निभूयपाय स्वाहा विष्णवे शिपिविष्टाय स्वाहेति यज्ञो वै विष्णुर्यज्ञेनैवैनमुद्यच्छति विश्वो देवस्य नेतुरिति पूर्णाहुतिमुत्तमां जुहोतीयं वै पूर्णाहुतिरस्यामेवान्ततः प्रतितिष्ठति॥२॥इति अष्टमं ब्राह्मणम्॥

months, five seasons, these three worlds and yonder Sun as the twenty-first. That is divine royal sway; that is prosperity; that is over-lordship; and by this he wins that throne of the shining one (Sun) and that *Svārājya* (realm of glory). He makes thirty *Audgrabhaṇa* offerings; for the Virāḍ has thirty syllables and the Virāḍ symbolises all food. Thus he offers (thirty *Audgrabhaṇa* oblations) for gaining all food. (Each day) he offers four *Audgrabhaṇas* and three Vaiśvadeva offerings, which together form seven. There are verily seven channels of *Prāṇa* in the head and *Dīkṣā* (initiation) is the *Prāṇas.* Thus by means of *Prāṇas,* he secures for him *Prāṇas, Dīkṣā.* Lastly he offers the *Pūrṇāhuti* for the sake of rejuvenation and to achieve unity. (Seventh Brāhmaṇa Ends.)

BRĀHMAṆA VIII

1. Prajāpati created *Aśvamedha,* (in other words) made the essence of the horse flow out. When it flowed out, it suppressed the *Ṛks* and the *Sāmans.* The Vaiśvadeva (offerings) sustained it (*Aśvamedha*). Thus when he makes the Vaiśvadeva offerings, it is to sustain the *Aśvamedha.*

2. (The Vaiśvadeva offerings he makes saying) "To *Ka - Svāhā*; to *Kasmai - Svāhā*; to *Katamasmai - Svāhā* ." In this he makes the one to Prajāpati, the first offering and thus sustains that *Aśvamedha* by means of the deities with Prajāpati, the foremost among them. "*Svāhā* - meditation unto him meditated upon; *Svāhā* the mind unto Prajāpati; *Svāhā* - thought unto him, the known." These have the same mystic significance as the former *mantras.* "To Aditi-*Svāhā*; to Aditi, the mighty-*Svāhā*; to Aditi, the compassionate - *Svāhā.*" Aditi is this earth; by means of her he sustains it (the *Aśvamedha*) "To Sarasvatī-*Svāhā*; to Sarasvatī, the pure -*Svāhā*; to Sarasvatī - the great - *Svāhā.*" Sarasvatī is indeed speech. He thus sustains it by means of speech. "To Pūṣa-*Svāhā*; to Pūṣa - the guardian on the road - *Śvāhā*: to Pūṣa the watchful-*Svāhā*". Pūṣa is indeed cattle and by means of the cattle, he sustain it. "To Tvaṣṭā - *Svāhā*; to *Tvaṣṭā,* the seminal - *Svāhā*", to *Tvaṣṭā* - the Pururūpa (of multifarious forms) - *Svāha.*" Tvaṣṭā is indeed the maker of the couples of animals. By means of forms, he thus sustains it. "To Viṣṇu-*Svāhā*. To Viṣṇu, the protector in many forms - *Svāhā*; to Viṣṇu, the one pervaded by rays *Svāhā*". Viṣṇu is of course, sacrifice and thus he sustains it by means of sacrifice. (With the *mantra* starting with *Viśvo Devasya Netu...* etc." – he offers lastly a *Pūrṇāhuti* (full oblation). The *Pūrṇāhuti* is this earth. Thereby he finally establishes himself on this earth. (Eighth Brāhmaṇa Ends.)

नवमं ब्राह्मणम्

आ ब्रह्मन्ब्राह्मणो ब्रह्मवर्चसी जायतामिति ब्राह्मण एव ब्रह्मवर्चसं दधाति तस्मात्पुरा ब्राह्मणो ब्रह्मवर्चसीजज्ञे आ राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतामिति राजन्य एव शौर्यं महिमानं दधाति तस्मात्पुरा राजन्यः शूर इषव्योऽतिव्याधी महारथो जज्ञे॥१॥

दोग्ध्री धेनुरिति धेन्वामेव पयो दधाति तस्मात्पुरा धेनुर्दोग्ध्रीजज्ञे वोढाऽनड्वानित्यनुडुह्येव बलं दधाति तस्मात्पुराऽनड्वान्वोढा जज्ञ आशुः सप्तिरित्यश्व एव जवं दधाति तस्मात्पुराऽश्वः सप्तिर्जज्ञे पुरन्धिर्योषेति योषित्येव रूपं दधाति तस्माद्रपिवणी युवतिः प्रिया भावुका जिष्णू रथेष्ठा इति राजन्य एवं जैत्रं महिमानं दधाति तस्मात्पुरा राजन्यो जिष्णुर्जज्ञे सभेयोयुवेत्येष वै सभेयो युवा यः प्रथमवयसी तस्मात्प्रथमवयसी स्त्रीणां प्रियो भावुक आस्य यजमानस्य वीरो जायतामिति यजमानस्यैव प्रजायां वीर्यं दधाति तस्मात्पुरेजानस्य वीरो जज्ञे॥२॥

निकामेनिकामे नः पर्जन्यो वर्षत्विति निकामेनिकामे वै तत्र पर्जन्यो वर्षति यत्रैतेन यज्ञेन यजन्ते फलवत्यो न ओषधयः पच्यन्तामिति फलवत्यो वै तत्रौषधयः पच्यन्ते यत्रैतेन यज्ञेन यजन्ते योगक्षेमो नः कल्पतामिति योगक्षेमो वै तत्र कल्पते यत्रैतेन यज्ञेन यजन्ते तस्माद्यत्रैतेन यज्ञेन यजन्ते क्लृप्तः प्रजानां योगक्षेमो भवति॥३॥इति नवमं ब्राह्मणम्॥

॥ इति प्रथमोऽध्यायः ॥

BRĀHMAṆA IX

1. "Let brahmin of *Brahmavarcas* (brahminical lustre) be born from brahmins" -by this he endows brahminical lustre unto the priestly class. Hence since those days the brahmin was born with brahminical lustre. "In the princely class, let the Rājanya be born, heroic, good at archery, sure of his target and a mighty fighter on chariot." Thereby he bestows of Rājanya (Prince) the glory of heroism. "Hence since those days, the prince was born, heroic, adept in archery, sure of his mark (to hit) and a mighty fighter on chariot."

2. "Cow yielding milk." Thereby he bestows milk on the cow. Hence since those days, cow was born yielding milk. "The draught ox" –thereby he bestows strength on the ox. Hence since those days the ox was born as a draught animal. "The horse swift - moving" on the horse he bestows speed. Hence since old days the horse was born a racer. "The lady, a respected mistress" - thereby he bestows charm in the lady. Hence since old days a charming lady was beloved (to man). "The warrior victorious" - thereby he bestows the glory of victory of Rājanya. Hence since old days Rājanya was born victorious. "The youth sociable." He indeed is a sociable youth who is in his prime of life. Hence who is in his prime of life is liked by woman. "Let a hero be born to this Yajamāna." Thus he bestows valour in the Yajamāna's progeny. Hence since old days hero was born to one who performed (*Aśvamedha*) sacrifice.

3. "May Parjanya (water - laden cloud) rain for us whenever we wish for" - where they perform this sacrifice, there the cloud rains whenever they want. "May our fruit-bearing plants ripen." The fruit - bearing plants ripen wherever they perform this sacrifice. "May we be assured of acquisition and safety of possession." Indeed where this sacrifice is performed there wealth and security are assured. Hence wherever they perform this sacrifice, there the people are sure to possess what they want and safely preserve what is theirs. (Ninth Brāhamaṇa Ends.)

(Chapter One Ends.)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतिर्देवेभ्यो यज्ञान्व्यादिशत्स आत्मन्नश्वमेधमधत्त ते देवाः प्रजापतिमब्रुवन्नेष वै यज्ञो यदश्वमेधोऽपि नोऽत्रास्तु भाग इति तेभ्य एतामानकल्पयद्यदन्नहोमाञ्जुहोति देवानेव तत्प्रीणाति॥१॥

आज्येन जुहोति तेजो वा आज्यं तेजसैवास्मिंस्तत्तेजो दधात्याज्येन जुहोत्येतद्वै देवानां प्रियं धाम यदाज्यं प्रियेणैवैनान्धाम्ना समर्धयति॥२॥

सक्तुभिर्जुहोति देवानां वा एतद्रूपं यासक्तवो देवानेव तत्प्रीणाति॥३॥

धानाभिर्जुहोत्यहोरात्राणां वा एतद्रूपं यद्धाना अहोरात्राण्येव तत्प्रीणाति॥४॥

लाजैर्जुहोति नक्षत्राणां वा एतद्रूपं यल्लाजा न नक्षत्राण्येव तत्प्रीणाति प्राणाय स्वाहाऽपानाय स्वाहेति नामग्राहं जुहोति नामग्राहमेवैनांस्तत्प्रीणात्ये कस्मै स्वाहा द्वाभ्या ँ स्वाहा शताय स्वाहैकशताय स्वाहेत्यनुपूर्वं जुहोत्यनुपूर्वमेवैनांस्तत्प्रीणात्येकोत्तरा जुहोत्येकवृद्वै स्वर्गो लोक एकधैवैन ँ स्वर्गं लोकं गमयति पराचीर्जुहोति पराङिव वै स्वर्गो लोकः स्वर्गस्य लोकस्याभिजित्यै॥५॥

ईश्वरो वा एषः पराङ् प्रदधोर्यः पराचीराहुती र्जुहोति नैकशतमत्येति यदेकशतमतीयादायुषा यजमानं व्यर्द्धयेदेकशतं जुहोति शतायुर्वै पुरुष आत्मैकशत आयुष्येवात्मन्प्रतितिष्ठति व्युष्ट्यै स्वाहा स्वर्गाय स्वाहेत्युत्तमे आहुती जुहोति रात्रिर्वै व्युष्टिरहः स्वर्गोऽहोरात्रे एव तत्प्रीणाति॥६॥

Chapter Two

BRĀHMAṆA I

1. Prajāpati ear-marked the sacrifices to the gods and kept *Aśvamedha* for himself. Those gods told Prajāpati "Let us have share in this *Aśvamedha* sacrifice as well." He assigned these *Anna-homas* (Food- oblations) to them. So, when he offers the *Anna-homas*, he is only pleasing the gods.

2. He makes offerings with *ghee*, for *ghee* is *Tejas* (brilliance). So, he imparts brilliance by means of *Tejas* into him (into the Yajamāna and into the horse). He makes offerings with *ghee*, for *ghee* is favourite resort of the gods. Thus, he supplies them with their favourite resort.

3. He makes offering with *saktu* (flour made of fried barley). These *saktus* are a form of the gods. Thereby he pleases the gods themselves.

4. He makes offering with grains. These grains are a form of the days and nights. Thus he pleases the days and nights.

5. He makes offerings with parched grains. The parched grains are a form of the *Nakṣatras* (asterism). He thereby pleases the *Nakṣatras*. "To the *Prāṇa-Svāhā*; to the *Apāna-Svāhā* - thus he offers by the names. In this way he pleases those *Prāṇa* and *Apāna* by reciting their names. "To number one - *Svāhā*, to number two -*Svāhā* "; "to number hundred -*Svāhā*; to number hundred and one -*Svāhā*." This way he offers in the numerical order. Thus he pleases these gods in their order. He performs offerings successively increasing by one; for the heaven is single - thus he causes him (The Yajamāna) go to the heaven single. He makes the offering straight-away (towards the front), for the heaven is as it were, straight in front. That is for gaining the heavenly world.

6. Verily he who offers the oblations straight-away, he is liable to get harmed. If he exceeds hundred and one, he will shorten the life of the Yajamāna. So he offers only hundred oblations; for man has hundred years' life-span and his own self is the hundred and first. So he gets established in his life-span, in his own self. "To the dawn-*Svāhā*; to the heaven-*Svāhā*." Thus he offers at the end, two oblations. The dawn represents the nights and the heaven represents the day. Thus he gratifies the day and the night.

तदाहुर्यदुभे दिवा वा नक्तं वा जुहुयादहोरात्रे मोहयेद्व्युष्ट्यै स्वाहेत्यनुदित आदित्ये जुहोति स्वर्गाय स्वाहेत्युदितेऽहोरात्रयोरव्यतिमोहाय॥७॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

राजा वा एष यज्ञानां यदश्वमेधो यजमानो वाऽश्वमेधो यजमानो यज्ञो यदश्वे पशून्नियुनक्ति यज्ञ एव तद्यज्ञमारभतेऽश्वं तूपरं गोमृगमिति तान्मध्यमे यूप आलभते सेनामुखमेवास्यैतेन सꣳश्यति तस्माद्राज्ञः सेनामुखं भीष्मं भावुकं कृष्णग्रीवमाग्नेयꣳ रराटे पुरस्तात्पूर्वाग्निमेव तं कुरुते तस्माद्राज्ञः पूर्वाग्निर्भावुकः सारस्वतीं मेषीमधस्ताद्धन्वोः स्त्रीरेव तदनुगाः कुरुते तस्मन्स्त्रियः पुꣳसोऽनुवर्त्मानो भावुकाऽऽश्विनावधोरामो बाह्वोर्बाह्वोरेव बलं धत्ते तस्माद्राजा बाहुबली भावुकः सौमापौष्णꣳ श्यामन्नाभ्यां प्रतिष्ठामेव तां कुरुत इयं वै पूषास्यामेव प्रतितिष्ठति सौर्ययामौ श्वेतं च कृष्णं च पार्श्वयोः कवचे एव ते कुरुते तस्माद्राजा सन्नद्धो वीर्यं करोति त्वाष्ट्रौ लोमशसक्थौ सक्थ्योरूर्वोरेव बलं धत्ते तस्माद्राजोरुबली भावुको वायव्यꣳ श्वेतं पुच्छ उत्सेधमेव तं कुरुते तस्मादुत्सेधं प्रजा भयेऽभिसꣳश्रयन्तीन्द्राय स्वपस्याय वेहतं यज्ञस्य सेन्द्रतायै वैष्णवो वामनो यज्ञो वै विष्णुर्यज्ञ एवान्ततः प्रतितिष्ठति॥१॥

ते वा एते पञ्चदश पर्यङ्ग्याः पशवो भवन्ति पञ्चदशो वै वज्रो वीर्यं वज्रो वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहते पञ्चदश पञ्चदशो एवेतरेषु पञ्चदशो वै वज्रो वीर्यं वज्रो वज्रेणैवैतद्वीर्येण यजमानोऽभितः पाप्मानमपहते॥२॥

7. They say - "If he were to make both offerings either by the day or by the night, he would mix-up the day and night." So he offers to the dawn, when the sun has not risen, in order to avoid mixing up of the day and night. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. This *Aśvamedha* is verily the king of sacrifices. Indeed the *Aśvamedha* is the Yajamāna; for the sacrifice is the sacrificer. When he (The Adhvaryu) binds the *Paśus* for the horse-sacrifice, he starts the sacrifice with the sacrifice itself. The horse, the hornless he-goat and *Goṃṛga* (A kind of ox) - These they tie at the central *Yūpa*. Thereby he sharpens (makes ready) the front of his army. Therefore the front of a king's army becomes terrible. A black necked he-goat for Agni (is tied) to the front of the horse's fore-head. By this he makes it the *Pūrvāgni* (the original fire). By that the king's original fire is assured. He ties an ewe for Sarasvatī beneath the horse's jaws and by that he makes the women-folk (of the Yajamāna) obey him. Hence women become the followers of man. Two he-goats with white bottom portions for the Aśvins, he ties to the front legs (of the horse). Thereby he bestows strength to the front legs and thus give strength to the king's arms. A dark grey he-goat he ties for Soma and Pūṣā at the navel of the horse. He thereby makes a base. This earth is Pūṣā and thereon he establishes himself. He ties a white and black he-goats for Sūrya and Yama on the two sides of the horse. There-by he provides armours of those two. Hence the king clad in his armour does heroic acts. Two he-goats with hairy thighs, he ties for Tvaṣṭā at the hind legs of the horse. By that he bestows strength to his thighs. That is why the king has sturdy thighs. He binds a white he-goat for Vāyu to the tail of the horse. By this he causes an elevation. That is why when people are in some danger, they move to an elevated place. He ties a barren cow for Indra, the alert, for the sake of associating Indra with the sacrifice. He binds a dwarfish he-goat for Viṣṇu; for Viṣṇu is sacrifice and hence he thus finally gains stability in sacrifice.

2. These are the fifteen *Paryaṅgya Paśus* (animal encircling the body of the horse) - for, fifteen-fold is the thunder-bolt and thunder-bolt means vigour. With that thunder-bolt, vigour, the Yajamāna now drives away evil from the front side. Fifteen indeed are tied to each of the other *Yūpas*, for fifteen-fold is the thunder-bolt and thunder-bolt means vigour. With that thunder-bolt, vigour, the Yajamāna now drives away evil from both the sides of the sacrifice.

तदाहुरपाहैवैतैः पाप्मानꣳहता इत्यकृत्स्नं च त्वै प्रजापतिꣳ सꣳस्करोति न चेदꣳ सर्वमवरुन्धे सप्तदशैव पशून्मध्यमे यूप आलभेत सप्तदशो वै प्रजापतिः प्रजापतिरश्वमेधोऽश्वमेधस्य वासयै षोळश षोळशेतरेषु षोळशकलं वा इदꣳ सर्वं तदिदꣳ सर्वमवरुन्धेतान्कथमाप्रीणीयादित्याहुः॥३॥

समिद्धो अञ्जन्कृदरं मतीनामिति बार्हदुक्थीभिराप्रीणीयाद्बृहदुक्थो वै वामदेव्योऽश्वो वा सामुद्रिरश्वस्याप्प्रीर्ददर्श ता एतास्ताभिरेवैन मेददाप्रीणीम इति वदन्तो न तथा कुर्याज्जामदग्नीभिरेवाप्रीणीयात्प्रजापतिर्वै जमदग्निः सोऽश्वमेधः स्वयैवैनं देवतया समर्धयति तस्माज्जामदग्नीभिरेवा प्रीणीयात्॥४॥

तद्धयैक एतेषां पर्यङ्ग्याणां नाना याज्यापुरोऽनुवाक्याः कुर्वीन्ति विन्दाम एतेषामवित्येतरेषां न कुर्म इति न तथा कुर्यात्क्षत्रं वा अश्वो विडितरे पशवः प्रतिप्रतिनीꣳ हते प्रत्युद्यामिनीं क्षत्राय विशं कुर्वन्त्यथो आयुषा यजमानं व्यर्धयन्ति ये तथा कुर्वन्ति तस्मात्प्राजापत्य एवाश्वो देवदेवत्या इतरे क्षत्रायैव तद्विशं कृतानुकरामनुवर्त्मानं करोत्यथो आयुषैष यजमानꣳ समर्धयति॥५॥

हिरण्मयोऽश्वस्य शासो भवति लोहमयाः पर्यङ्ग्याणामायसा इतरेषां ज्योतिर्वै हिरण्यꣳ राष्ट्रमश्वमेधो ज्योतिरेव तद्राष्ट्रे दधात्यथो हिरण्यज्योतिषैव यजमानः स्वर्गं लोकमेत्यथो अनूकाशमेव तं कुरुते स्वर्गस्य लोकस्य समष्टया अथो क्षत्रं वा अश्वः क्षत्रस्यैतद्रूपं यद्धिरण्यं क्षत्रमेव तत्क्षत्रेण समर्धयति ॥६॥

अथ यल्लोहमयाः पर्यङ्ग्याणां यथा वै राज्ञोऽराजानो राजकृतः सूतग्रामण्य एवं वा एतेऽश्वस्य यत्पर्यङ्ग्या एवमु वा एतद्धिरण्यस्य यल्लोहꣳ स्वेनैवैनांस्तद्रूपेण समर्धयति॥७॥

3. Now they ask- "By this, does the entire evil get removed? At this moment *Prajāpati* (sacrifice) is not complete; nor in this everything is obtained." Let him rather bind seventeen *Paśus* at the central *Yūpa*, for Prajāpati is seven-teen-fold and Prajāpati is *Aśvamedha*. Thus for the obtaining of *Aśvamedha*, he may bind sixteen *Paśus* at each of the other *Yūpaś*; for all this universe is made of sixteen *Kalās* and thereby he gains all of them. They ask- "How to appease all these (That is what *Āprī* chants are to uttered over them)?"

4. Let him appease them with the *Bārhadukta mantras* "Enkindled, anoint-ing the lap of the faithful..... etc.," for, Bṛhadukta, the son of Vāmadeva or (and) Aśva, son of Samudra, discovered these very chants of the horse-sacrifice. "It is by this they appease it" - so they say. Let him not do so. Let him chant the Jamadagna *mantras*; for Jamadagni is Prajāpati and so is the *Aśvamedha*. Thus he supplies it with its own deity. So let him appease (the *Paśus*) with Jāmadagna *Āprī* chants.

5. Some people adopt separate invitatory and offering formulas for these *Paryaṅgyas* saying "We have formulas for these and so we adopt and since we do not have separate formulas for others, we do not." It should not be done so. The horse is indeed royalty and the other *Paśus* are the *Viś* (commoners). Those who do this, really treat the peasantry on a par with royalty and make the peasantry disobey the ruling class. Thus they cause harm to the life-span of the Yajamāna. Therefore the horse does belong to Prājāpati and the others belong to the other gods. He thus makes the commoners obedient to and subservient to the royalty. Thereby supplies longevity to the Yajamāna.

6. The *śāsa* (slotting knife) for the horse is made of gold and those for the *Paryaṅgya Paśus*, are of copper. For, gold is effulgence and the *Aśvamedha* is suzereinity. Thus he bestows effulgence into that suzereinity. By the effulgence of the gold; the Yajamāna also goes to the heavenly world. It makes it (the sacrifice) a shining torch after him; for him to reach the heavenly world. The horse is indeed a royalty and this gold is the symbol of supreme power. Thus he enriches royalty by means of supreme power.

7. As to why those knives of the *Paryaṅgya Paśus* are of copper is this - these *Paryaṅgya Paśus* are to the horse in that relationship which the minister, chrioteer and headman have with the king. This is how the copper is in rela-tion to gold. So he endows them with their own forms.

अथ यदायसा इतरेषां विद्धा इतरे पशवो विश एतद्रूपं यदयो विशमेव तद्विशा समर्धयति वैतस इटसून उत्तरतोऽश्वस्यावद्यन्त्यानुष्टुभो वा अश्व आनुष्टुभैषा दिक्स्वयामेवैनं तद्दिशि दधात्यथ यद्वैतस इटसूनेऽप्सु योनिर्वा अश्वोऽप्सुजा वेतसः स्वयैवैनं योन्या समर्धयति॥८॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

देवा वा अश्वमेधे पवमानः स्वर्गं लोकं न प्राजाननंस्तमश्वः प्राजानाद्यदश्वमेधेऽश्वेन पवमानाय सर्पन्ति स्वर्गस्य लोकस्य प्रज्ञात्यै पुच्छमन्वारभन्ते स्वर्गस्यैव लोकस्य समष्ट्यै न न वै मनुष्यः स्वर्गं लोकमञ्जसा वेदाश्वो वै स्वर्गं लोकमञ्जसा वेद॥१॥

यदुद्गातोद्गायेद्यथाऽक्षेत्रज्ञोऽन्येन यथा नयेत्ताद्टक्तदथ यदुद्गातारमवरुध्याश्वमुद्गीथाय वृणीते यथा क्षेत्रज्ञोऽञ्जसा नयेदेवमेवैतद्यजमानमश्वः स्वर्गं लोकमञ्जसा नयति हिङ्करोति सामैव तद्धिङ्करोत्युद्गीथ एव स वडवा उपरुन्धन्ति सꣳशिञ्जते यथोपगातार उपगायन्ति ताद्टक्तद्धिरण्यं दक्षिणा सुवर्णꣳ शतमानं तस्योक्तं ब्राह्मणम्॥२॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

प्रजापतिरकामयतोभौ लोकावभिजयेयं देवलोकं मनुष्यलोकं चेति स एतान्पशूनपश्यद्ग्राम्यांश्चारण्यांश्च तानालभत तैरिमौ लोकाववारुन्ध ग्राम्यैरेव पशुभिरिमं लोकमवारुन्धारण्यैरमुमयं वै लोको मनुष्यलोकोऽथासौ देवलोको यद्ग्राम्यान्पशूनालभत इममेव तैर्ल्लोकं यजमानोऽवरुन्धे यदारण्यानमुंतैः स यद्ग्राम्यैः सꣳस्थापयेत्स समध्वानः क्रामेयुः समन्तिकं ग्रामयोर्ग्रामान्तौ स्यातां

8. As to why there are iron (knives) for the other *Paśus* - the other *Paśus* are the peasantry. This iron is the form of the peasantry. Thus he enriches the *Viś* with the peasantry itself. On a bamboo mat at the north of the horse, they cut the parts of the horse; for the horse is of the nature of Anuṣṭhubh metre and that northern quarter is of Anuṣṭubh. He thus places the horse in its own quarter. Now why on a bamboo mat - the horse is from the womb of the water and the bamboos are born of waters. thus he endows it with its own womb. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. The gods did not know the *Pavamāna* (the pressed *Soma* or the *Pavamāna stotra*) at the *Aśvamedha* to be the heavenly world; but the horse knew it. At the *Aśvamedha,* when they creep (without making noice, from out of the *Sadas*) along with the horse for the *Pavamāna Stotra* (which is called *Bahiṣ Pavamāna* since it is chanted out side the *Sadas*), it is to know the heavenly world. They hold on to the horse's tail in order to reach the heavens. Man does not exactly know the heavenly world, whereas the horse does exactly know it.

2. If the Udgātā were to chant the *Udgītha,* it would be like one who does not know the locality is to be lead by another through a wrong path. If after stopping the Udgātā, he prompts the horse to perform the *Udgītha,* it is like some one knowing the locality and leading another on the right path. The horse leads the Yajamāna on the right path to reach the heavenly world. It produces the *Hiṁkāra* (Sound 'Him') and by that *Hiṁkāra* it actually sings the *Sāman.* It is the *Udgītha Sāman.* They pen up the mare's which make a shrill noice (on seeing the horse). This is like a sound produced while the Udgātās sing. For this gold is *Dakṣiṇā.* It is to weigh hundred grains. Its import has been explained. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Prajāpati desired- "May I gain both these worlds, the world of the gods and the world of the men." He saw those animals; both wild and tame ones. He seized them (for sacrifice) and with them gained both these worlds. With the tamed ones, the yonder one. This world is the world of humans and the yonder one is of the gods. When he seized the tamed *Paśus,* he gained this world and with wild ones, that yonder world. Were he to complete the sacri-

नर्क्षीकाः पुरुषव्याघ्राः परिमोषिण आव्याधिन्यस्तस्कारा अरण्येष्वाजायेतन्यदारण्यैर्व्यध्वानः क्रामेयुर्विदूरं ग्रामयोर्ग्रामान्तौ स्यातामृक्षीकाः पुरुषव्याघ्राः परिमोषिण आव्याधिन्यस्तस्करा अरण्येष्वाजायेरन्॥१॥

तदाहुरपशुर्वा एष यदारण्यो नैतस्य होतव्यं यज्जुहुयात्क्षिप्रं यजमानमरण्यं मृतꣳ हरेयुररण्यभागा ह्यारण्याः पशवो यन्न जुहुयाद्यज्ञवेशसꣳ स्यादिति पर्यग्निकृतानेवोत्सृजन्ति तन्नैव हुतं नाहुतं न यजमानमरण्यं मृतꣳ हरन्ति न यज्ञवेशसं भवति ग्राम्यैः सꣳस्थापयति वि पिता पुत्राववस्यतः समध्वानः क्रामन्ति समन्तिकं ग्रामयोर्ग्रामान्तौ भवतो नर्क्षीकाः पुरुष व्याघ्राः परिमोषिण आव्याधिन्यस्तस्करा अरण्येष्वाजा॥२॥इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

प्रजापतिरश्वमेधम सृजत सोऽस्मात्सृष्टः पराङैत्स पङ्क्तिर्भूत्वा संवत्सरं प्राविशत्तेऽर्धमासा अभवंस्तं पञ्चदशिभिरनु प्रायुङ्क्त तमाप्नोत्तमासवा पञ्चदशिभिरवारुन्धार्द्धमासानां वा एषा प्रतिमा यत्पञ्चदशिनो यत्पञ्चदशिन आलभतेऽर्द्धमासानेव तैर्यजमानोऽवरुन्धे॥१॥

तदाहुरनवरुद्धो वा एतस्य संवत्सरो भवति योऽन्यत्र चातुर्मास्येभ्यः संवत्सरं तनुत इत्येष वै साक्षात्संवत्सरो यच्चातुर्मास्यानि यच्चातुर्मास्यान्यशूनालभत्ते साक्षादेव तत्संवत्सरमवरुधे वि वा

fice with only the tamed *Paśus*, people would cross the distances on even roads, there will be (contiguity of villages); each village connected with the limits of the other village. No bears, man-tigers, robbers, murderers and theives would inhabit the woods. By conducting the sacrifice with wild beasts, the roads will be uneven, each village will be far away from the limits of the other village, the wood will be inhabited by bears, man-tigers, robbers, murderers and theives.

2. So they say "This wild beast is no *Paśu* at all and it should not be used for offering. If they were to be offered, it would result in the Yajamāna being carried dead to the forests; because the forest beasts have the forest for their share. If he were not to make the offerings (of wild beasts) it would be violating the rules of the sacrifice." Well, they set them free after *Paryagnikaraṇa* (carrying the fire around them). This amounts to rendering them neither offered nor unoffered. Nor it causes the carrying of Yajamāna dead to the forest; nor their is any violation of sacrificial rule. He completes the sacrifice with the tamed *Paśus*. The father and the son will (be free to engage in different occupations), live apart (without the need to live together for fear of any danger); people cover the distances by evenly laid road; each village will have the limits of the other village contiguously. No bears, man-tigers, robbers, murderers and theives inhabit the woods. (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. Prajāpati created the sap of the horse. So produced, it went-away from him. It became five fold (Paṅkti metre) and entered the year and those five parts became the half-months. He followed it up by means of the fifteen-fold sets of (*Paśus*) and gained it. Having gained it, he retained it by means of the fifteen-fold ones, because those fifteen-fold sets symbolise the half-months. By seizing the fifteen-fold sets of animals, the Yajamāna is gaining the half-months.

2. In this regard they say "The year is not, certainly, taken possession of by one who proceeds with any sacrifice other than the *Cāturmāsya* sacrifices." The *Cāturmāsyas* are evidently the year and when he binds the *Paśus* of *Cāturmāsya*, he evidently takes possession of that year. Anyone who proceeds with the year-long sacrifice without (the *Paśus* to be tied to) the eleven *Yūpas*, definitely does not prosper with his off-spring and cattle; nor gains the heavenly world. The set of eleven *Yūpas*, of course is that of the heaven and the set

एष प्रजया पशुभिर्ऋध्यतेऽप स्वर्गं लोकः राध्नोति योऽन्यत्रैकादशिनेभ्यः संवत्सरं तनुत इत्येष वै संप्रति स्वर्गो लोको यदेकादशिनी प्रजा वै पशव एकादशिनी यदैकादशिनान्यशूनालभेत[1] न स्वर्गं लोकमपराध्नोति न प्रजया पशुभिर्व्यृध्यते॥२॥

प्रजापतिर्विराजमसृजत साऽस्मात्सृष्टा पराच्यैत्साश्वं मेध्यं प्राविशत्तां दशिभिरनु प्रायुङ्क्त तामाप्नोत्तामात्त्वा दशिभिरवावरुन्ध यद्दाशिन आलभते विराजमेव तैर्यजमानोऽवरुन्धे शतमालभते शतायुर्वै पुरुषः शतेन्द्रिय आयुरेवेन्द्रियं वीर्यमात्मन्धत्त एकादश दशत आलभत एकादशाक्षरा वै त्रिष्टुबिन्द्रियमु वै वीर्यं त्रिष्टुबिन्द्रियस्यैव वीर्यस्यावरुध्या एकादश दशत आलभते दश वै पशोः प्राणा आत्मैकादशः प्राणैरेव पशून्त्समर्धयति वैश्वदेवा भवन्ति वैश्वदेवो वा अश्वोऽश्वस्यैव सर्वत्वाय बहुरूपा भवन्ति तस्माद्बहुरूपाः पशवो नानारूपा भवन्ति तस्मान्नानारूपाः पशवः॥३॥इति पञ्चमं ब्राह्मणम्॥

षष्ठं ब्राह्मणम्

युञ्जन्ति ब्रध्नमरुषं चरन्तमित्यसौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्मा आदित्यं युनक्ति स्वर्गस्य लोकस्य समष्ट्यै॥१॥

तदाहुः पराङ्वा एतस्माद्यज्ञ एति यस्य पशुरुपाकृतोऽन्यत्र वेदेरेतीत्यैतः स्तोतरनेन पथा पुनरश्वमावर्त्तयासि न इति वायुर्वै स्तोता तमेवास्मा एतत्परस्ताद्दधाति तथा नात्येति॥२॥

अप वा एतस्मात्ते तेज इन्द्रियं पशवः श्रीः क्रामन्ति योऽश्वमेधेन यजते॥३॥

वसवस्त्वाऽञ्जन्तु गायत्रेण छन्दसेति महिष्यभ्यनक्ति तेजो वा आज्यं तेजो गायत्री तेजसी एवास्मिन्त्समीची दधाति॥४॥

१. पशूनालभते MD

of eleven *Yūpas* assures progeny and cattle. So by tying the *Paśus* to the sets of eleven *Yūpas*, he does not fail to gain the heavenly world, nor is he deprived of progeny and cattle.

3. Prajāpati created the *Virāj*. When created, she escaped from him and entered the horse which is fit for sacrifice. He followed it up with sets of ten *Paśus*. He found it and having found, he took possession of it by means of sets of ten *Paśus*. By tying the sets of ten, the Yajamāna is only gaining the *Virāj*. He ties hundred *Paśus*; for man has a life-span of hundred years and he has hundred energies. Thus he takes unto himself longivity and vitality and power. He ties eleven times, sets of ten *Paśus*; for the Tṛṣṭhubh has eleven syllables and Tṛṣṭhubh means energy, vitality. Thus it is for the possession of energy and vitality. Eleven sets of tens - he ties, because in a *Paśu* their are ten *Prāṇas* and its body is the eleventh; thus he supplies the *Paśus* with *Prāṇas*. They belong to all the gods, for the horse belongs to Viśvedevas and hence (he does so) for completeness of the horse sacrifice. They are of many forms and hence the *Paśus* are of many forms. They are of different types and hence the *Paśus* are of different types. (Fifth Brāhmaṇa Ends.)

BRĀHMAṆA VI

1. "They yoke the ruddy horse moving about shining" (Thus saying he puts the horse to the chariot). The ruddy horse is of course, the sun, who shines. Thus he is indeed yoking only the yonder sun for obtaining the heavenly world.

2. In this connection they say - "Surely he is losing his sacrifice, if the *Paśu* brought for the sacrifice goes else where than the sacrificial *vedi*." Hence (he chants) "You who sings praise! bring that horse back to us here, by that route." One who sings praise is indeed Vāyu. It is him (Vāyu) that he thereby places on the other side and thus the horse does not step beyond that (region of the Vāyu).

3. From him, who performs *Aśvamedha* sacrifice, brilliance, essence, cattle and prosperity depart.

4. The queen anoints (The horse's front part with *ghee*, saying) "Let the Vasus anoint you with the Gāyatrī metre." *Ghee* indeed is brilliance and two kinds of brilliance, he thus bestows on him.

रुद्रास्त्वाऽञ्जन्तु त्रैष्टुभेन छन्दसेति वावाता तेजो वा आज्यमिन्द्रियं त्रिष्टुप्तेजश्चैवास्मिन्निन्द्रियं च समीचो[1] दधाति॥५॥

आदित्यास्त्वाऽञ्जन्तु जागतेन छन्दसेति परिवृक्ता तेजो वा आज्यं पशवो जगती तेजश्चैवास्मिन्पशूंश्च समीचो दधाति॥६॥

पत्न्योऽभ्यञ्जन्ति श्रियै वा एतद्रूपं यत्पत्न्यः श्रियमेवास्मिंस्तद्दधति नास्मात्तेज इन्द्रियं पशवः श्रीरपक्रामन्ति॥७॥

यथा वै हविषो हुतस्य स्कन्देदेवमेतत्पशो स्कन्दति यस्य निक्तस्य लोमानि शीयन्ते यत्काचानावयन्ति लोमान्येवास्य संभरन्ति हिरण्मया भवन्ति तस्योक्तं ब्राह्मणमेकशतमेकशतं काचानावयन्ति शतायुर्वै पुरुष आत्मैकशत आयुष्येवात्मन्प्रतितिष्ठति भूर्भुवः स्वरिति प्राजापत्याभिरावयन्ति प्राजापत्योऽश्वः स्वयैवैनं देवतया समर्धयन्ति लाजी३न्छाची३न्यव्ये गव्य इत्यतिरिक्तिमन्नमश्वायोपावहरति प्रजामेवान्नादीं कुरुत एतदन्नमत्त देवा एतदन्नमद्धि प्रजापत इति प्रजामेवान्नाद्येन समर्धयति॥८॥

अप वा एतस्मात्तेजो ब्रह्मवर्चसं क्रामति योऽश्वमेधेन यजते होता च ब्रह्मा च ब्रह्मोद्यं वदत आग्नेयो वै होता बार्हस्पत्यो ब्रह्मा ब्रह्म बृहस्पतिस्तेजश्चैवास्मिन्ब्रह्मवर्चसं च समीची धत्तों यूपममितो वदतो यजमानो वै यूपो यजमानमेवैतत्तेजसा च ब्रह्मवर्चसेन चोभयतः परिधत्तः॥९॥

कः स्विदेकाकी चरतीत्यसौ वा आदित्य एकाकी चरत्येष ब्रह्मवर्चसं ब्रह्मवर्चसमेवास्मिंस्तद्धत्तः क उ स्विज्जायते पुनरिति चन्द्रमा वै जायते पुनरायुरेवास्मिंस्तद्धत्तः किꣳ स्विद्धिमस्य भेषजमित्यग्निर्वै

१. समीची MD

5. "The favourite wife of the king anoints (the middle part of the horse's body, saying)" "Let they Rudras anoint you with Trṣṭhubh metre." Trṣṭhubh is essence (energy). Thus he bestows on him both brilliance and energy.

6. The neglected wife of the king anoints (the back part of the horse's body, saying) "Let the Ādityas anoint you with the Jagatī metre." *Ghee* is brilliance and the Jagatī metre symbolises the cattle. Thus he bestows on him brilliance and cattle.

7. Thus the wives anoint him; for these wives represent the forms of prosperity. It is thus the prosperity that he bestows on him. There-by brilliance, energy, cattle and prosperity do not depart from him.

8. Just as the *Haviṣ* while being offered, spills, similarly some part of the *Paśu* spills; because when wetted, its hair falls. When they (the wife) weave pearls (into the mane and tail of the horse) they collect its hairs. They happen to be golden. Its significance has been explained. They weave into hundred and one, hundred and one hairs each (in their respective parts). Man has hundred years of life-span and his own self is the hundred and first. Thus he establishes himself in his life-span, in his own self. They weave them each time uttering one of the three *Vyāhṛtis* belonging to Prajāpati; -*Bhūḥ*, *Bhuvaḥ* and *Svaḥ*. For, the horse belongs to Prajāpati. In this way they enrich him (the horse) with his own deity. He places down the remaining food (from the cart, which is left over after being taken for *Anna-homas*) before the horse (saying) - "These fried grains: flour of fried barley; food made of corns as food for cows." He thus makes the king's subjects eaters of food (prosperous). "You gods eat this food; you subjects eat this food"- thus he enriches the subjects of the king with plenty of food.

9. From one who performs *Aśvamedha*, brilliance and brahminical lustre depart. The Hotā and the Brahmā engage in metaphysical discussion (*Brahmodya*). The Hotā belongs to Agni and Brahmā to Bṛhaspati. The Brahmā being Prajāpati, he bestows brilliance and brahminical lustre simultaneously on him. They discuss (going round) the *Yūpa* and the *Yūpa* symbolises the Yajamāna. Thus they enclose the Yajamāna himself on either side with brilliance and brahminical lustre.

10. (They discuss metaphysical topics thus) "who is it that moves all alone? This yonder sun is moving all alone and he is brahminical lustre. Thus they

हिमस्य भेषजं तेज एवास्मिंस्तद्धत्तः किं वाऽऽवपनं महदित्ययं वैलोक आवपनं महदस्मिन्नेव लोके प्रतितिष्ठति॥१०॥

का स्विदासीत्पूर्वचित्तिरिति द्यौर्वै वृष्टिः पूर्वचित्तिर्दिवमेव वृष्टिमवरुन्धे किंः स्विदासीद्बृहद्वय इत्यश्वो वै बृहद्वय आयुरेवावरुन्धे का स्विदासीत्पिलिप्पिलेति श्रीर्वै पिलिप्पिला श्रियमेवावरुन्धे का स्विदासीत्पिशङ्गिलेत्यहोरात्रे वै पिशङ्गिलो अहोरात्रयोरेव प्रतितिष्ठति॥११॥ इति षष्ठं ब्राह्मणम्॥

सप्तमं ब्राह्मणम्

नियुक्तेषु पशुषु प्रोक्षणीरध्वर्युरादत्तेऽश्वं प्रोक्षिष्यन्नन्वारब्धे यजमान आध्वरिकं यजुरनुद्रुत्याश्वमेधिकं यजुः प्रतिपद्यते॥१॥

वायुष्ट्वा पचतैरवात्विति वायुरेवैनं पचत्यसितग्रीवश्छागैरित्यग्निर्वा असितग्रीवोऽग्निरेवैनं छागैः पचति न्यग्रोधश्चमसैरिति यत्र वै देवा यज्ञेनायजन्त त एतांश्चमसान्न्यौजंस्ते न्यञ्चोऽरोहंस्तस्मान्न्यञ्चो न्यग्रोधा रोहन्ति शल्मलिर्वृध्येति शल्मलौ वृद्धिं दधाति तस्माच्छल्मलिर्वनस्पतीनां वर्षिष्ठं वर्धते॥२॥

एष स्य राथ्यो वृषेत्यश्वेनैव रथः संपादयति तस्मादश्वो नान्यद्रथाद्वहति षड्भिश्चतुर्भिरिदगन्निति तस्मादश्वस्त्रिभिस्तिष्ठंस्तिष्ठत्यथ युक्तः सर्वैः पद्भिः सममायुते ब्रह्माऽकृष्णश्च नोऽवत्विति चन्द्रमा वै ब्रह्माऽकृष्णश्चन्द्रमस एवैनं परिददाति नमोऽग्नय एव नमस्कोरोति॥३॥

both confer brahminical lustre on him." "Who is it that is born again?" Of-course it is the moon that is born again and by this they confer longivity on him. "What is the remedy for winter?" The remedy for winter is no doubt, fire. They thus confer on him that brilliance. "What is the great container ?" This world is of-course the great container. Thus he establishes himself on this earth.

11. "What was the first thing to be conceived ?" The first conception doubtless, was the sky-rain; he thus ensures sky-rain for himself. "Who happened to be the big bird?" The big bird is indeed the horse. Thus he bestows longivity. "What was the smooth shining one ?" The smooth shining one (here the word *pilippilā* is not satisfactorily interpreted by any-body) doubtless is prosperity. There-by he conferes prosperity on him. "What was the tawny one?" The day and night are the two tawny one, he thus establishes him in day and night. (Sixth Brāhmaṇa Ends.)

BRĀHMAṆA VII

1. When the *Paśus* have been bound (to the *Yūpas*) the Adhvaryu takes the vessel of sprinkling water in order to sprinkle the horse. While the Yajamāna holds on (to the Adhvaryu), the latter rapidly recites the *Yajuṣ* formulas of the *Adhvara* (*Soma*-sacrifice) and starts chanting the *Yajuṣ* formula of the *Aśvamedha*.

2. "May Vāyu protect with cooked food-varieties." It is Vāyu who cooks it. "The dark-necked one along with he-goats" - the black-necked one is indeed Agni and it is fire that cooks it (the horse) together with the he-goats. "The *Nyagrodha* with the *camasas*" - when the gods performed sacrifice, they turned upside down these *camasas* (cups) and they, in inverted stage, developed roots. That is why the *Nyagrodha* when upside down takes roots. "The cotton tree with growth" - thus he confers growth in the cotton tree. That is why the cotton tree grows largest among trees.

3. "This male is fit for the chariot" - thus he provides the chariot with a horse. Hence the horse does not draw anything else than a chariot. "He has come here on his four legs" - that is why the horse while standing, stands on three feet and when harnessed, it moves with all the four feet. "May the Brahman, spotless, protect us" - the moon is indeed the spotless Brahma. Thereby he offers it to the moon. "Prostration to Agni" - he thus bows to Agni.

सꣳशितो रश्मिना रथ इति रश्मिनैव रथꣳ संपादयति तस्माद्रथः पर्युतो दर्शनीयतमो भवति सꣳशितो रश्मिना हय इति रश्मिनैवाश्वꣳ संपादयति तस्मादश्वो रश्मिना प्रतिह्वतो भूयिष्ठꣳ रोचते सꣳशितोऽप्स्वप्सुजा इत्यप्सुयोनिर्वा अश्वः स्वयैवैनं योन्या समर्धयति ब्रह्मा सोमपुरोगव इति सोमपुरोगवमेवैनꣳ स्वर्गं लोकं गमयति॥४॥

स्वयं वाजिꣳस्तन्वं कल्पयस्वेति स्वयꣳ रूपं कुरुष्व यादृशमिच्छसीत्येवैनं तदाह स्वयं यजस्वेति स्वाराज्यमेवास्मिꣳ स्तद्दधाति[1] स्वयं जुषस्वेति स्वयं लोकꣳ रोचयस्व यावन्तमिच्छसीत्येवैनं तदाह महिमा तेऽन्येनन सन्नश इत्यश्वमेव महिम्ना समर्धयति न वा उ एतन्म्रियसे न रिष्यसीति प्रश्वासयत्येवैनं तद्देवा २ इदेषि पथिभिः सुगेभिरिति देवयानानेवैनं पथो दर्शयति यत्रासते सुकृतो यत्र ते ययुरिति सुकृद्भिरेवैनꣳ सलोकं करोति तत्र त्वा देवः सविता दधात्विति सवितैवैनꣳ स्वर्गे लोके दधाति प्रजापतये त्वा जुष्टं प्रोक्षामीत्युपाꣳश्वथो पगृह्णाति॥५॥

अग्निः पशुरासीत्तेना यजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते लोको भविष्यति तं जेष्यसि पिबैता अप इति यावानग्नेर्विजयो यावांल्लोको यावदैश्वर्यं तावांस्ते विजयस्तावाल्लोकस्तावदैश्वर्यं भविष्यतीत्येवैनं तदाह॥६॥

वायुः पशुरासीत्तेना यजन्त स एतं लोकमजयद्यस्मिन्वायुः स ते लोको भविष्यति तं जेष्यसि पिबैता अप इति यावान्वायो र्विजयो यावांल्लोको यावदैश्वर्यं तावांस्ते विजयस्तावांल्लोकस्तावदैश्वर्यं भविष्यतीत्येवैनं तदाह ॥७॥

सूर्यः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्त्सूर्यः स ते लोको भविष्यति तं जेष्यसि पिबैता अप इति यावान्त्सूर्यस्य विजयो यावांल्लोको यावदैश्वर्यं तावांस्ते

१. अस्मिन्दधाति MD

4. "The chariot is got ready with the hangings" - thus he gets ready the chariot with the decorating cords. Hence the chariot when covered with hangings, becomes most charming. "The horse has been got ready with the reins" - he thus readies the horse with reins. So the horse when controlled by the reins, looks greatly attractive. "The water-born has been readied with waters." The horse has waters as its womb of origin. Thus he enriches it with its own womb. "Brahman with Soma as its leader" - he there-by causes him to go the heavenly world with Soma leading him.

5. "O Vājin (fast-moving)! choose your body" - by which he means "You take yourself the form which you wish." "Make offerings, yourself" - by this he confers independent right (over itself). "You enjoy yourself" (meaning) "enjoy the world yourself as far as you wish." "Your greatness shall not be equalled by anyone else" - by this he endows greatness into the horse. "You shall not die nor suffer any injury" - this is by way of enthusing it. "Through easy roads you reach the gods" - there-by he shows to it the roads to reach the gods. "Where those of good acts dwell; where they have gone" - he thereby makes it share the same world as those of good acts. "The god Savita shall indeed escort you there" ; It is indeed Savita, who leads it to the heaven. "I sprinkle you so as to be acceptable to Prajāpati" (so saying) he holds the sprinkling vessel, silently below (the horse's mouth).

6. "Agni was the *Paśu* with which they sacrificed and gained that world which is his and that world will be yours, you will conquer it; drink these waters" - thereby he only says "what conquest Agni made, what world, what prosperity, that much shall be your conquest, that much world and that much prosperity you will have."

7. "Vāyu was the *Paśu* with which they sacrificed and he gained that world which is his and that world will be yours, you will conquer; drink these waters" - thereby he only says "what conquest Vāyu made, what world, what prosperity, that much shall be your conquest. That much world and that much prosperity you will have."

8. "Sūrya was the *Paśu* with which they sacrificed and he gained that world which is his and that world will be yours, you will conquer; drink these waters" - thereby he only says "what conquest Sūrya made, which world which prosperity, that much shall be your conquest, that much world and that much

विजयस्तावांल्लोकस्तावदैश्वर्यं भविष्यतीत्येवैनं तदाह तर्पयित्वाश्वं पुनः सᳵस्कृत्य प्रोक्षणीरितरान्पशून्प्रोक्षति तस्यातः॥८॥इति सप्तमं ब्राह्मणम्॥

अष्टमं ब्राह्मणम्

देवा वा उदञ्चः स्वर्गं लोकं न प्राजानंस्तमश्वः प्राजानाद्यदश्वेनोदञ्चो यन्ति स्वर्गस्य लोकस्य प्रज्ञात्यै वासौऽधिवासᳵ हिरण्यमित्यश्वायोपस्तृणन्ति यथा नान्यस्मै पशवे तस्मिन्नेनमधि संज्ञपयन्त्यन्यैरेवैनं तत्पशुभिर्व्याकुर्वन्ति घ्नन्ति[1] उ[2] वा एतत्पशुं यदेनᳵ संज्ञपयन्ति प्राणाय स्वाहापानाय स्वाहा व्यानाय स्वाहेति संज्ञप्यमान आहुतीर्जुहोति प्राणानेवास्मिन्नेतद्दधाति तथो हास्यैतेन जीवतैव पशुनेष्टं भवति॥१॥

अम्बे आम्बिकेऽम्बालिके न मा नयति कश्चनेति पत्नीरुदानयत्यह्नतैवैना एतदधो मेध्या एवैनाः करोति गणानां त्वा गणपतिᳵ हवामह इति पत्न्यः परियन्त्यपह्नुवत एवास्या एतदतो न्येवास्मै ह्नुवतेऽथो धुवत एवैनं त्रिः परियन्ति त्रयो वा इमे लोका एभिरेवैनं [3]लोकैर्धुवते त्रिः पुनः परियन्ति षट् सम्पद्यन्ते षड्वा ऋतव ऋतुभिरेवैनं धुवते॥२॥

अप वा एतेभ्यः प्राणाः क्रामन्ति ये यज्ञे धुवनं तन्वते नवकृत्वः परियन्ति नव वै प्राणाः [4]प्राणा धनेवात्म[4]न्दधते नैभ्यः प्राणा अपक्रामन्त्याहमजानि गर्भधमात्वमजासि गर्भधमिति प्रजा वै पशवो गर्भः प्रजामेव पशूनात्मन्धत्ते ता उभौ चतुरः पदः सम्प्रसारयावेति मिथुनस्यावरुध्यै स्वर्गे लोके प्रोर्णुवाथामित्येष वै स्वर्गो लोको यत्र पशूᳵ संज्ञपयन्ति तस्मादेवमाह वृषा वाजी रेतोधा रेतो दधात्विति मिथुनस्यै वावरुध्यै॥३॥ इति अष्टमं ब्राह्मणम्॥

१. घ्नन्ति
२. Omitted
३. तल्लो-
४-४. प्राणानेवा

prosperity you will have." After satisfying the horse and after again consecrating the sprinkling water, he sprinkles the other *Paśus*. That now follows. (Seventh Brāhmaṇa Ends.)

BRĀHMAṆA VIII

1. The gods while proceeding upwards, did not know the heavenly world. The horse knew it. They proceeded upward with the horse in order to know (the way) to the heaven. They spread out for the horse, a cloth, an upper garment and gold. They strangle in such a way as it is done in the case of any other *Paśu*. Thus they distinguished it from the other *Paśus*. They make offerings to the one which is being strangled (by saying) - "to *Prāṇa-Svāhā*; to *Apāna-Svāhā*; to *Vyāna-Svāhā*". Thereby they place the vital airs into it. This amounts to making the offering while its breath is not seperated (that is, while it is alive).

2. "Ambā, Ambikā, Ambālikā -there is none to lead me" - with this he leads up the wives (of the Yajamāna from their seats near the *Gārhapatya*). He thereby has beckoned them and made them pure for sacrifice. "We beckon the tribe -leader of the tribes" - so saying, the wives walk round the horse and thus attone for its slaughtering. Even though they so attone for it, they also fan it. They go round fanning thrice; for there are these three worlds and with these worlds they fan it. Again they go round fanning (in the reverse direction) and this comes to six; for there are six seasons and with the seasons they fan them.

3. The vital airs indeed, go away from those who do the fanning in the sacrifice. They go round nine times for there are nine *Prāṇas* and thereby they put the *Prāṇas* into themselves, so that the *Prāṇas* do not go away from them. "I prompt the one who is to impregnate; you prompt the one who is to impregnate" - (so says the Queen). Impregnation means off-spring and cattle. Thus she owns in herself the off-spring and cattle. "Let us both stretch our four feet" - this is for effecting the union. "In the heaven you cover yourself" (says the Adhvaryu). For, that is indeed the heaven where the *Paśus* are strangled; therefore he said so. "May the vigorous male, the layer of seed, impregnate" she says to secure union. (Eighth Brāhmaṇa Ends.)

नवमं ब्राह्मणम्

अप वा एतस्माच्छ्री राष्ट्रं क्रामति योऽश्वमेधेन यजत ऊर्ध्वामेनामुच्छ्रा पयेति श्रीर्वै राष्ट्रमश्वमेधः श्रियमेवास्मै राष्ट्रमूर्ध्वमुच्छ्रयति गिरौ भारꣳ हरन्निवेति श्रीर्वै राष्ट्रस्य भारः श्रियमेवास्मै राष्ट्रꣳसन्नह्यत्यथो श्रियमेवास्मिन्राष्ट्रमधि निदधात्यथास्यै मध्यमेधतामिति श्रीर्वै राष्ट्रस्य मध्यꣳश्रियमेव राष्ट्रे मध्यतोऽन्नाद्यं दधाति शीते वाते पुनन्निवेति क्षेमो वै राष्ट्रस्य शीतं क्षेममेवास्मै करोति॥१॥

यकासकौ शकुन्तिकेति विड्वै शकुन्तिकाहलगिति वञ्चतीति विशो वै राष्ट्राय वञ्चन्त्याहन्ति गभे पसो निगलगलीति धारकेति विड्वै गभो राष्ट्रं पसो राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशं घातुकः॥२॥

माता च ते पिता च त इतीयं वै मातासौ पिताभ्यामेवैनꣳस्वर्गं लोकं गमयत्यग्रं वृक्षस्य रोहत इति श्रीर्वै राष्ट्रस्याग्रꣳश्रियमेवैनꣳ राष्ट्रस्याग्रं[1] गमयति प्रतिलामीति ते पिता गभे मुष्टिमतꣳसयदिति विड्वै गभो राष्ट्रं मुष्टी राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशं घातुकः॥३॥

यद्धरिणो यवमत्तीति विड्वै यवो राष्ट्रꣳ हरिणो विशमेव राष्ट्रयाद्यां करोति तस्माद्राष्ट्री विशमत्ति न पुष्टं पशु मन्यत इति तस्माद्राजा पशून्न पुश्यति शूद्रा यदर्य जारा न पोषाय धनायतीतितस्माद्वैशीपुत्रं नाभिषिञ्चति॥४॥

१. राष्ट्रस्यायं

BRĀHMAṆA IX

1. From him who performs *Aśvamedha,* that prosperity, royal power goes away. "Raise her upwards" (the Udgātā says referring to the king's consort). The *Aśvamedha* is indeed that prosperity, that royal power. He thus lifts up that prosperity and royal power for him. "Even as one carrying a weight while climbing a mountain." Prosperity is the weight of the royal power. He thus attaches that prosperity, royal power on him and thereby endows him with prosperity and royal power. "May the middle part of her body prosper" - for the middle part (the centre) of the royal power, is prosperity. Thus he endows prosperity and food in the centre of the royal power. "As one winnowing in a cool breeze" – the cool of the royal power is, doubtless, safety of possession. He thus ensures security of possession for him.

2. "That little bird" (Adhvaryu addresses an attendant made) – the little bird, doubtless, is the common people. "Which produce clamouring sound '*Ahalak*'; for the common people go on making noice for the royal power." "Thrusts the '*Paśus*' into the cleft and the '*Dhāraka*' devours it"– the cleft, doubtless is the people and the *Paśus,* the royal power. The royal power presses hard on the people and hence the one wielding the royal power is likely to strike down the people.

3. "Your mother and father" (thus the Brahmā addresses the Queen). The mother, doubtless is this earth and the father is that yonder sky. By means of these two, he causes him to ascend to the heaven. "Climb to the top of the tree" - prosperity is the top of the royal power. He thus causes him to reach top of royal power, prosperity. "Saying 'I pass through', your father passed his fist to and from in the cleft." The cleft is indeed the people and the fist is royal power. Royal power of course presses hard on the people. Hence he who wields royal power is likely to strike down the people.

4. "When the deer eats the corn" (so says the chamberlain to the fourth consort of the king) - the corn is no doubt, the people and deer is royal power. He thus makes the people the food for royal power. Hence the possession of royal power feeds on the people. "It thinks not of the fat cattle" – hence the king does not make the cattle strong. "When the *Śūdra* lady is the *Ārya's* concubine, he does not seek riches" – that is why he does not coronate the son of a *Vaiśya.*

अप वा एतेभ्यः प्राणाः क्रामन्ति ये यज्ञे पूतां वाचं वदन्ति दधिक्राव्णो अकारिषमिति सुरभिमतीमृचमन्ततोऽन्वाहुर्वातमेव पुनते नैभ्यः प्राणा अपक्रामन्ति॥५॥इति नवमं ब्राह्मणम्॥

दशमं ब्राह्मणम्

यदसिपथान्कल्पयन्ति सेतुमेव तत्संक्रमणं यजमानः कुरुते स्वर्गस्य लोकस्य समष्ट्यै सूचीभिः कल्पयन्ति विशो वै सूच्यो राष्ट्रमश्वमेधो विशं चैवास्मिन्राष्ट्रं च समीची दति हिरण्यमय्यो[1] भवन्ति तस्योक्तं ब्राह्मणं त्रय्यः सूच्यो भवन्ति लोहमय्यो रजता हरिण्यो दिशो वै लोहमय्योऽवान्तर दिशो रजता ऊर्ध्वा हरिण्यस्ताभिरेवैनं कल्पयन्ति तिरश्चीभिश्चोर्ध्वाभिश्च बहुरूपा भवन्ति तस्माद्बहुरूपा दिशो नानारूपा भवन्ति तस्मान्नानारूपा दिशः॥१॥इति दशमं ब्राह्मणम्॥

एकादशं ब्राह्मणम्

प्रजापतिरकामयत महान् भूयान्त्स्यामिति स एतावश्वमेधे महिमानौ ग्रहावपश्यत्तावजुहोत्ततो वै स महान्भूयानभवत्स यः कामयेत महान्भूयान्त्स्यामिति स एतावश्वमेधे महिमानौ ग्रहौ जुहुयान्महान्हैव भूयान्भवति 'वपामभितो जुहोति' यजमानो वा अश्वमेधो राजा महिमा राज्येनैवैनमुभयतः परिगृह्णाति पुरस्तात्स्वाहाकृतयो वा अन्ये देवा उपरिष्टात्स्वाहाकृतयोऽन्ये तानेवैतत्प्रीणाति स्वाहा देवेभ्यो देवेभ्यः स्वाहेति राज्ञा वपां परिजयति ये चैवास्मिंल्लोके देवा य उ चामुष्मिंस्तानेवैतत्प्रीणाति त एनमुभये देवाः प्रीताः स्वर्गं लोकमभिवहन्ति॥१॥इति एकादशं ब्राह्मणम्॥

॥इति द्वितीयोऽध्यायः॥

१. हिरणमय्यो
१-१. वपामभिजुहोति

5. The *Prāṇas*, of course depart from one who speaks impure speech at the sacrifice. "I have sung the praises of *Dadhikrāvaṇ*...... etc." Thus they finally utter verse containing the work '*Surabhi*' (fragrance). Thus they purify the speech and so the *Prāṇas* do not depart from them. (Ninth Brāhmaṇa Ends.)

BRĀHMAṆA X

1. When they prepare the path of the sword, the Yajamāna builds a cause-way to cross over to the heavenly world. They prepare them by means of needles: the needles are no doubt, the people and the *Aśvamedha* is the royal power. They thus provide him with people and royal power. They are made of gold and the import of this has been explained. There are three kinds of needles; viz. copper, silver and gold. Those of copper are indeed the main quarters; those of silver are the intermediate quarters and those of gold are the upper regions. It is by means of these they make that path, (by placing them) horizontally and vertically. They are of many forms and hence the regions are many formed. They are of distinct forms and hence the regions have distinct forms. (Tenth Brāhmaṇa Ends.)

BRĀHMAṆA XI

1. Prajāpati desired - "Let me become great and multiple." He discovered the two *Mahima Grahas* and offered them. By that he became great and more in number. He who offers these two *Mahima Grahas* at the *Aśvamedha*, becomes great and increases in number. He offers them on either side of the *Vapā* (i.e., before and after *Vapā* offerings). The *Aśvamedha* is indeed, the Yajamāna and that *Mahima Graha* is the king. Thus he envelopes him on either side with royal power. Some gods have (for their offerings) the *Svāhākāra* in the start and some others have the *Svāhākāra* behind. He thus gratifies both of them "*Svāhā*- to the gods; to the gods-*Svāhā*" - so saying he makes *Soma* offering on both sides of the *Vapā*. He thereby pleases those gods who are in this world as well as those in the other world. Thus pleased, both sets of gods carry him to the heaven. (Eleventh Brāhmaṇa Ends.)

(Chapter Two Ends.)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतेरक्ष्यश्वयत्तत्परापतत्ततोऽश्वः समभवद्यदश्वयत्तदश्वस्याश्वत्वं तद्देवा अश्वमेधेनैव प्रत्यदधुरेष ह वै प्रजापतिः सर्वं करोति योऽश्वमेधेन यजते सर्व एव भवति सर्वस्य वा एषा प्रायश्चित्तिः सर्वस्य भेषजः सर्वं वा एतेन पाप्मानं देवा अतरन्नपि वा एतेन ब्रह्महत्यामतरंस्तरति सर्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन यजते॥१॥

उत्तरं वै तत्प्रजापते श्वयत्तस्मादुत्तरतोश्वस्यावदद्यन्ति दक्षिणतोऽन्येषां पशूनां वैतसः कटो भवति। अप्सुयोनिर्वा अश्वोऽप्सुजा वेतसः स्वयैवैनं योन्या समर्थयति चतुष्टोमस्तोमो भवति सरड्वा अश्वस्य सक्थ्या 'बृहत्तद्देवाश्चतुष्टोमेनैव स्तोमेन प्रत्यदधुर्यच्चतुष्टोमः स्तोमो भवत्यश्वस्यैव सर्वत्वाय सर्वस्तोमोऽतिरात्र. उत्तम महर्भवति सर्वं वै सर्वस्तोमोऽतिरात्रः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुध्यै॥२॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

परमेण वा एष स्तोमेन जित्वा चतुष्टोमेन कृतेनायानामुत्तरेऽहन्नेकविंशे प्रतिष्ठायां प्रतितिष्ठत्येकविंशात्प्रतिष्ठाया उत्तरमहर्ऋतूनन्वारोहत्यृतवो वै पृष्ठान्यृतवः संवत्सर ऋतुष्वेव संवत्सरे प्रतितिष्ठति॥१॥

१. -वृहत्

Chapter Three

BRĀHMAṆA I

1. The eyes of Prajāpati swelled; that which fell out from that, came *Aśva* (horse). Since it swelled (*Aśvayat*) that confers *Aśvahood* to the horse. The gods restored it by means of *Aśvamedha* and he who performs *Aśvamedha*, makes Prajāpati complete and himself becomes complete. This is an expiation for everything; it is an antidote for everything. It is by means of this that the gods got over all evil. Even the sin of *Brahmahatyā* (killing of a Brāhmin), they got over by this. So he who performs *Aśvamedha* gets rid of all sins and gets rid of even the sin of killing a Brāhmin.

2. It was the left eye of Prajāpati which swelled; so they cut out (the flesh of) the left part of the horse. In the case of the other *Paśus*, the right side (flesh is cut). There is a bamboo-mat (used for cutting); for the horse was produced from the womb of the waters and bamboo also comes from waters. So he brings it into contact with its own womb. The form of chanting is *Catuṣṭoma* (three *Stotras* chanted in four *Paryāyas* and called *Catuṣṭoma*), for the first day. A bee pierced the horse's thigh and by means of *Catuṣṭoma* method of chanting, the gods restored it. Thus the *Catuṣṭoma* method of chanting is for the completeness of the horse. The last day constitutes of an *Atirātra* with all the *Stomas*. For, the *Atirātra* with all the *Stomas* is everything and *Aśvamedha* is everything. So, for the sake of obtaining everything and for the owning of everything (it is an *Atirātra* with all the *Stomas*). (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Having conquered with this supreme *Stoma* the *Catuṣṭoma* the *Kṛta* among the dice, this one (Yajamāna), establishes himself in the next day on the *Ekaviṁśa* (the Sun), a firm foundation. From the *Ekaviṁśa*, the firm foundation, on the next day, he ascends to the seasons; for the *Pṛṣṭha-Stotras* (of the next day) are the seasons and seasons mean year and thus he gets established in the seasons, the year.

शक्वर्यः पृष्ठं भवन्त्यन्यदन्यच्छन्दोऽन्येऽन्ये वा.अत्र पशव आलभ्यन्त उतेवग्राम्या उतेवारण्या यच्छक्वर्य्यः पृष्ठं भवन्त्यश्वस्यैव सर्वत्वायान्ये पशव आलभ्यन्तेऽन्येऽन्ये हि स्तोमाः क्रियन्ते॥२॥

तदाहुर्नैते सर्वे पशवो यदजावयश्चारण्याश्चैते वै सर्वे पशवो यद्गव्या इति [1]गव्या उत्तमे[1]ऽहन्नालभत एते वै सर्वे पशवो यद्गव्याः सर्वानेव पशूनालभते वैश्वदेवा भवन्ति वैश्वदेवो वा अश्वोऽश्वस्यैव सर्वत्वाय बहुरूपा भवन्ति तस्माद्बहुरूपाः पशवो नानारूपा भवन्ति तस्मान्नानारूपाः पशवः॥३॥
इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

यत्तिस्रोऽनुष्टुभो भवन्ति तस्मादश्वस्त्रिभिस्तिष्ठमꣳस्तिष्ठति यच्चतस्रो गायत्र्यस्तस्मादश्वः सर्वैः पद्भिः प्रतिदधत्पलायते परमं वा एतच्छन्दो यदनुष्टुप्परमोऽश्वः पशूनां परमश्चतुष्टोमः स्तोमानां परमेणैवैनं परमतां गमयति॥१॥

शक्वर्यः पृष्ठं भवन्त्यन्यदन्यच्छन्दोऽन्येऽन्ये हि स्तोमाः क्रियन्ते यच्छक्वर्यः पृष्ठं भवन्त्यश्वस्यैव सर्वत्वाय॥२॥

एकविꣳशं मध्यममहर्भवत्यसौ वा आदित्य एकविꣳशः सोऽश्वमेधः स्वेनैवैनꣳ स्तोमेन स्वायां देवतायां प्रतिष्ठापयति॥३॥

वामदेव्यं मैत्रावरुणसाम भवति प्रजापतिर्वै वामदेव्यं प्राजापत्योऽश्वः [2]स्वैयैवै (नं) देवतया समर्द्धयति॥४॥

१-१. गव्यानुत्तमे
२. स्वयैवैनं

2. The verses in *Śakvarī* form the *Pṛṣṭha-Stotras* (of the second day). There is a different metre for each *Stotra*; because different are the *Paśus*, both tame and wild ones are immolated here on each. The *Pṛṣṭha* in *Śakvarī* metre are there for the completness of the horse. Different *Paśus* are immolated on different days, because *Stomas* also differ in different days.

3. They say on this - "goats, sheep and the wild beasts - all these are not *Paśus*." Only the cow and others are known as *Paśus*. On the last day, he immolates the cow and others, because they are all *Paśus*; the cows etc. In this way he immolates all the *Paśus*. This is for Viśvedevas; for the sake of completeness of the horse (sacrifice). They are of many forms. That is why *Paśus* are of many forms. They are of different forms; hence the *Paśus* are of different forms. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Since there are three chants in Anuṣṭhubh metre (for the *Bahiṣpavamāna Stotra* of the *Catuṣṭoma* on the last day), the horse, while standing, stands on three legs. Since they are made into four chants in Gāyatrī metre, the horse when on the move, runs on all the four legs. That Anuṣṭhubh is the super-most among the metres and the horse is the super-most among the *Paśus*. The *Catuṣṭoma* is the super-most among the *Stomas*. So, by means of the super-most, he causes it to become super-most.

2. The chants in *Śakvarī* metre form the *Pṛṣṭha* (of the second day). They are in different metres, for different *Stomas* are performed on each day, the *Śakvarī* chants form the *Pṛṣṭha* for the completeness of the horse (sacrifice).

3. The middle day is an *Ekaviṁśa* one; for the *Ekaviṁśa* is yonder sun and so is *Aśvamedha*. Thus by means of its own *Stoma*, he makes it established in its own deity.

4. The *Sāman* sung for the Maitrāvaruṇa is the *Vāmadevya Sāman*. The *Vāmadevya* is indeed Prajāpati and the *Aśvamedha* belongs to Prajāpati. Thus he enriches it with its own deity.

पार्थुरश्मं ब्रह्मसाम भवति रश्मिना वा अश्वो यत ईश्वरो वा अश्वोऽयतोऽ धृतोऽप्रतिष्ठितः परां परावतं गन्तोर्यत्पार्थुरश्मं ब्रह्मसाम भवत्यश्वस्यैव धृत्यै॥५॥

सङ्कृत्यच्छावाकसाम भवत्युत्सन्नयज्ञ इव वा एष यदश्वमेधः किं वा ह्येतस्य क्रियते किं वा न यत्सङ्कृत्यच्छावाकसाम भवत्यश्वस्यैव सर्वत्वाय सर्वस्तोमोऽतिरात्र उतममहर्भवति सर्वं वै सर्वस्तोमोऽतिरात्रः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥६॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

एकविꣳशोऽग्निः भवत्येकविꣳश(ः) स्तोम एकविꣳशतिर्यूपा यथा वा ऋषभा वा वृषाणो वा सꣳस्फुरेरन्नेवमेते स्तोमाः (समाः) समृच्छन्ते यदेकविꣳशास्तान्यत्समर्पयेदार्तिमार्च्छेद्यजमानो हन्येतास्य यज्ञो द्वादश एवाग्निः स्यादेकादश यूपा यद्वादशोऽग्निर्भवति द्वादश मासाः संवत्सरः संवत्सरमेव यज्ञमाप्नोति यदेकादश यूपा विराड्वा एषा सम्मीयते यदेकादशनी तस्यै य एकादश(ः) स्तन एवास्यै स दुह एवैनां तेन॥१॥

तदाहुर्यद्द्वादशोऽग्निः स्यादेकादश यूपा यथा स्थूरिणा यायात्तादृक्तदित्येकविꣳश एवाग्निर्भवत्येकविꣳश(ः) स्तोम एकविꣳशतिर्यूपास्तद्यथा पृष्टिभिर्या यात्तादृक्तत्॥२॥

शिरो वा एतद्यज्ञस्य यदेकविꣳशो यो वा अश्वमेधे त्रीणि शीर्षाणि वेद शिरो ह राज्ञां भवत्येकविꣳशोऽग्निर्भवत्येकविꣳशः स्तोम एकविꣳशतिर्यूपा एतानि वा अश्वमेधे त्रीणि शीर्षाणि

5. *Brahma Sāman* is the *Pārthuraśma Sāman* (out of the two varieties of the *Pārthuraśma* which is to be sung on this occasion by the *Brāhmaṇācchaṁsin*). Because the horse is controlled by *Raśmi* (reins). If the horse is uncontrolled, unrestricted and unsteadied, it is likely to go far away. So adoption of *Brahmasāman* as *Pārthuraśma* is to steady the horse.

6. *Saṁkṛti Sāman* is the *Sāman* of the *Acchāvāka*. For, the *Aśvamedha* is an unfinished sacrifice (some part of it is always likely to be missed in the performance). Some parts of it are done and some are not done. Making the *Saṅkṛti Sāman* as the *Sāman* of the *Acchāvāka*, he ensures completeness of the horse sacrifice. The *Atirātra* with all the *Stomas* (*Sarvastoma*) happens to be the last day. The *Sarvastoma Atirātra* means all and *Aśvamedha* is all. So (the *Atirātra* is *Sarvastoma* on the last day) for obtaining everything, for owning everything. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. The fire-altar is twenty-one-fold (measuring twenty-one man's length in each of the four sides). There are twenty-one *Stomas* and *Yūpas* are also twenty-one. Even like the bulls and the male horses in combat, these twenty-one *Stomas* run counter to one another. If he were to bring them together, the Yajamāna will have trouble and his sacrifice would be destroyed. There may be a twelve-fold altar (measuring twelve mens' length) and eleven *Yūpas*. Why the altar can be twelve-fold is because the year has twelve months and thereby he gains the year, the sacrifice. Why the *Yūpas* can be eleven is because it corresponds to the Virāḍ metre and the Virāḍ is eleven-syllablled. The eleventh syllable is its teat, by which he milks it.

2. Now they ask- "If Agni is twelve-fold and the *Yūpas* are eleven, it would be like cart driven with one bullock yoked." There are twenty-one-fold altar, twenty-one-fold *Stoma* and twenty-one *Yūpas*. That is like a cart driven with side-horses.

3. This twenty-one-fold is the head of the sacrifice. He who knows the three heads in the *Aśvamedha*, becomes the head among the kings. Twenty-one-fold altar, twenty-one-fold *Stomas* and twenty-one *Yūpas* and these are the three heads of *Aśvamedha*. He who knows them thus, becomes the head of the kings. He who knows the three *Kakuds* (humps) in the *Aśvamedha*, becomes the high-

तानि य एवं वेद शिरो ह राज्ञां भवति यो वा अश्वमेधे तिस्रः ककुदो वेद ककुद्ध राज्ञां भवत्येकविंशोऽग्निर्भवत्येकविंशः स्तोम एकविंशतिर्यूपा एवा अश्वमेधे तिस्रः ककुदस्ता य एवं वेद ककुद्ध राज्ञां भवति॥ ३॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

सर्वाभ्यो वै देवताभ्योऽश्व आलभ्यते यत्प्राजापत्यं कुर्याद्या देवता अपिभागास्ता भागधेयेन व्यर्द्धयेच्छादं दद्भिरवकां दन्तमूलैरित्याज्यमवदाना (नि) कृत्वा प्रत्याख्यायं देवताभ्य आहुतीर्जुहोति या एव देवता अपि भागास्ता भागधेयेन समर्धयत्यरण्येऽनूच्यान्हुत्वा द्यावापृथिव्यामुत्तमामाहुतिं जुहोति द्यावापृथिव्योर्वै सर्वा देवताः प्रतिष्ठितास्ता एवैतत्प्रीणाति देवासुराः संयत्ता आसन्॥ १॥

तेऽब्रुवन्नग्नयः स्विष्टकृतोऽश्वस्य वयमुद्धारमुद्धरामहै तेनासुरानभिभविष्याम इति ते लोहितमुदहरन्त भ्रातृव्याभिभूत्यै यत्स्विष्टकृद्भ्यो लोहितं जुहोति भ्रातृव्याभिभूत्यै भवत्यात्मना परास्य द्विषन् भ्रातृव्यो भवति य एवं वेद॥ २॥

गोमृगकण्ठेन प्रथमामाहुतिं जुहोति पशवो वै गोमृगा रुद्रः स्विष्टकृत्पशूनेव रुद्रादन्तर्दधाति[1] तस्माद्यत्रैषाश्वमेध आहुतिर्हूयते न तत्र रुद्रः पशूनभिमन्यते॥ ३॥

अश्वशफेन द्वितीयामाहुतिं जुहोति पशवो वा एकशफा रुद्रः स्विष्टकृत्पशूनेव रुद्रादन्तर्दधाति[2] तस्माद्यत्रैषाश्वमेध आहुतिर्हूयते न तत्र रुद्रः पशूनभिमन्यते॥ ४॥

अयस्मयेन चरुणा तृतीयामाहुतिं जुहोत्यायस्यो[3] वै प्रजा रुद्रः स्विष्टकृत्प्रजा एव रुद्रादन्तर्दधाति[4] तस्माद्यत्रैषाश्वमेध आहुतिर्हूयते न तत्र रुद्रः प्रजा अभिमन्यते॥ ५॥ इति पञ्चमं ब्राह्मणम्॥

१. अन्तर्द्दधाति

२. अन्तर्द्दधाति

३. आयास्यो

४. अन्तर्द्दधाति

est among the kings. Twenty-one-fold altar, twenty-one-fold *Stomas* and twenty-one *Yūpas* - the three *Kakuds* are in *Aśvamedha.* He who knows them becomes the supreme among the kings. (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. The horse is immolated for all the deities. Were he to make it one belonging to Prajāpati (only), he will by denying those deities who are entitled, of their shares. He offers oblations to the deities mentioning them one by one by name, with portions of *ghee,* saying- "with the teeth, the grass; with the roots of the hair, the lotus." Thereby he bestows their respective shares to the entitled deities. After making the *Araṇye-Anūcya* offerings (*mantras* to be recited in the forest meant for the Maruts), he offers the last offering to the heaven and earth. Because, all the gods are established in the heaven and the earth. Then he pleases them by this. Now the gods and *Asuras* were locked in combat.

2. They (the gods) said- "We are the fires, *Sviṣṭakṛts* (who make the offerings well-offered) of the *Aśvamedha* and we shall take out a special share for ourselves and with that we shall defeat the *Asuras.* They took out blood for themselves to defeat their enemies. So, blood is offered for *Sviṣṭakṛts,* to overcome the enemy. The hateful enemy of one who knows thus, is undone by himself.

3. The first oblation he offers, the neck of the *Gavaya* (a particular variety of ox). The *Gavayas* are indeed *Paśus* and Rudra is the *Sviṣṭakṛt* (one who makes the offering well-offered). He thus hides the cattle from Rudra. That is why Rudra does not capture the cattle in the area where this offering of the *Aśvamedha* is made.

4. The second oblation he makes with the horse's hoof. The single-hoofed animals are indeed cattle. Rudra is the *Sviṣṭakṛt.* He thus hides the cattle from Rudra. Hence where this offering of *Aśvamedha* is made, their Rudra does not capture the cattle.

5. The third oblation is made with an iron bowl. The people are of iron and the *Sviṣṭakṛt* is Rudra. Thus he hides the people from Rudra. Hence, when this *Aśvamedha* offering is made, Rudra does not capture the people. (Fifth Brāhmaṇa Ends.)

षष्ठं ब्राह्मणम्

सर्वेषु वै लोकेषु मृत्यवोऽन्वायत्तास्तेभ्यो यदाहुतीर्न जुहुयाल्लोके लोक एनं मृत्युर्विन्देद्यन्मृत्युभ्य आहुतीर्जुहोति लोके लोक एव मृत्युमप जयति॥ १॥

तदाहुर्यदमुष्मै स्वाहामुष्मै स्वाहेति जुह्वत्सञ्चक्षीत बहुं मृत्युममित्रं कुर्वीत मृत्यव आत्मानमपिदध्यादिति मृत्यवे स्वाहेत्येकस्मा एवैकामाहुतिं जुहोत्येको ह त्वा अमुष्मिंल्लोके मृत्युरशनायैव तमेवामुष्मिंल्लोकेऽप जयति॥ २॥

ब्रह्महत्यायै स्वाहेति द्वितीयामाहुतिं जुहोत्यमृत्युर्ह वा अन्यो ब्रह्महत्यायै मृत्युरेष ह वै साक्षान्मृत्युर्यद्ब्रह्महत्या साक्षादेव मृत्युमपजयत्येताः ह वै मुण्डिभ औदन्यो ब्रह्महत्यायै प्रायश्चित्तिं विदाञ्चकार यद्ब्रह्महत्याया आहुतिं जुहोति मृत्युमेवाहुत्या तर्पयित्वा परिपाणं कृत्वा ब्रह्मघ्ने भेषजं करोति तस्माद्यस्यैषाश्वमेध आहुतिर्हूयेतऽपि योऽस्यापरीषु प्रजायां ब्राह्मणः हन्ति तस्मै भेषजं करोति॥ ३॥ इति षष्ठं ब्राह्मणम्॥

सप्तमं ब्राह्मणम्

अश्वस्य वा आलब्धस्य मेध उदक्रामत्तदश्व स्तोमीयम भवद्यदश्वस्तोमीयं जुहोत्यश्वमेव मेधसा समर्धयति॥ १॥

आज्येन जुहोति मेधो वा आज्यं मेधोऽश्वस्तोमीयं मेधसैवास्मिंस्तन्मेधो दधात्याज्येन जुहोत्येतद्वै देवानां प्रियं धाम यदाज्यं प्रियेणै वैनान्धाम्ना समर्द्धयत्यश्वस्तोमीयः हुत्वा द्विपदा जुहोत्यश्वो वा अश्वस्तोमीयं पुरुषो द्विपदा द्विपाद्वै पुरुषो द्विः प्रतिष्ठस्तदेनं प्रतिष्ठया समर्द्धयति॥ २॥

BRĀHMAṆA VI

1. In all the worlds, *Mṛtyu*, the causes of death are inhere. If oblations are not offered to them, death will catch hold of him in each of the worlds. By offering oblations to *Mṛtyu*, he overcomes death in each world.

2. They now- "If he were to offer oblations to the causes of death saying to this Death-*Svāhā*; to this Death-*Svāhā* —he will be in the process, making enemies of many (causes of) deaths and would ultimately give himself over to death." So he offers only one oblation to one of them- "to *Mṛtyu-Svāhā*". There is only one cause of death in the yonder world, namely hunger. Only that hunger in the yonder world, he conquers.

3. The second oblation he offers saying "to *Brahmahatyā-Svāhā*." For, a killing other than that of a brahman is not *Mṛtyu* (a cause of death). This is the evident cause of death; namely, the killing of a brahmin. He thus overcomes the sure cause of death. This is what *Muṇḍibha Audarya* discovered as an expiation for killing a brahmin. When he offers oblation to *Brahmahatyā*, he pleases the *Mṛtyu* himself with the offering and thereby rendering himself absolutely worthy (fully immunised to sin), he effects a remedy for the killer of a brahmin. Hence at whosoever's *Aśvamedha* this oblation is offered, if someone among his subjects happens to kill a brahmin subsequently, he is providing such a one (killer) with a remedy. (Sixth Brāhmaṇa Ends.)

BRĀHMAṆA VII

1. From the horse that was slaughtered, its *Medhas* (life-sap) came out. It became the *Aśvastomīya* oblations. When he offers the *Aśvastomīya* oblations, he enriches the horse with that life-sap.

2. He makes the *Aśvastomīya* offerings with *ghee*, for, *ghee* is the life-sap. So, by means of life-sap he supplies it with *Medhas*. He makes offering with *ghee*, for, *ghee* is the favourite resort of the gods. So, he gratifies them with their own favourite resort. After offering the *Aśvastomīya* oblations, he offers the *Dvipadā* oblations (oblations made with *mantras* saving two feet each). The *Aśvastomīya* is indeed the horse and man is two-footed; supported on two feet as he is, he is supplied with his support.

तदाहुरश्वस्तोमीयं पूर्व होतव्यां ३ द्विपदा ३ इति पशवो वा अश्वस्तोमीयं पुरुषो द्विपदा यदश्वस्तोमीय हुत्वा द्विपदा जुहोति तस्मात्पुरुष उपरिष्टात्पशूनधितिष्ठति षोडशाश्वस्तोमीया जुहोति षोडशकला वै पशवः सा पशूनां मात्रा पशूनेव मात्रया समर्द्धयति यत्कनीयसीर्वा भूयसीर्वा जुहुयात्पशून्मात्रया व्यर्द्धयेत्वोडश जुहोति षोडषकला वै पशवः सा पशूनां मात्रा पशूनेव मात्रया समर्द्धयति नान्यामुत्तमामाहुतिं जुहोति यदन्यामुत्तमामाहुतिं जुहुयात्प्रतिष्ठायै[1] च्यवेत द्विपदा उत्तमा जुहोति प्रतिष्ठा वै द्विपदाः प्रत्येव तिष्ठति जम्बकाय स्वाहेत्यवभृथ उत्तमामाहुतिं जुहोति वरुणो वै जम्बकः साक्षादेव वरुणमवयजते शुक्लस्य खलतेर्विक्लिधस्य पिङ्गाक्षस्य मूर्धनि जुहोत्येतद्वै वरुणस्य रूपꣳ रूपेणैव वरुणमव यजते ॥३॥

द्वादश ब्रह्मौदनानुत्थाय निर्वपति द्वादशभिर्वैष्टिभिर्यजते तदाहुर्यज्ञस्य वा एतद्रूपं यदिष्टयो यदिष्टिभिर्यजतोपनामुक एनं यज्ञः स्यात्पापीयाꣳस्तु स्याद्यातयामानि वा एतद्विजानस्य च्छन्दाꣳसि भवन्ति तानि किमेतावदाशु प्रयुञ्जीत सर्वा वै सꣳस्थिते यज्ञे वागाप्यते सात्रासा यातयाम्नी भवति क्रूरीकृतेव हि भवत्यरुष्कृता वाग्वै यज्ञस्तस्मान्न प्रयुञ्जीतेति द्वादशैव ब्रह्मौदनानुत्थाय निर्वपेत्प्रजापतिर्वा ओदनः प्रजापतिः संवत्सरः प्रजापतिर्यज्ञः संवत्सरमेव यज्ञमाप्नोत्युपनामुक एनं यज्ञो भवति न पापीयान्भवति॥४॥ इति सप्तमं ब्राह्मणम्॥

अष्टमं ब्राह्मणम्

एष वै प्रभूर्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव प्रभूतं भवत्येष वै विभूर्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव विभूतं भवत्येष वै व्यष्टिर्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव व्यष्टं भवत्येष वै विधृतिर्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव विधृतं भवत्येष वै व्यावृत्तिर्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव व्यावृत्तं भवत्येष वै ऊर्जस्वान्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेवोर्जस्वद्भवत्येष वै पयस्वान्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव पयस्वद्भवत्येष ब्रह्मवर्चसी नाम यज्ञो यत्रैतेन यज्ञेन यजन्त आ ब्राह्मणो ब्रह्मवर्चसी जायत एष वा अतिव्याधी नाम यज्ञो यत्रैतेन यज्ञेन यजन्त

१. जुहुयात्प्र प्रतिष्ठायै

3. Now they ask- "Is the *Aśvastomīya* to be offered first on the *Dvipadās*?" *Aśvastomīyas* are cattle and *Dvipadā* are men. By offering first *Aśvastomīya* and then the *Dvipadā*, man gets established over the cattle. He offers sixteen *Aśvastomīya* oblations, for the cattle have sixteen *Kalās* on parts (the head, neck, trunk, tail, four legs and eight claws). That is the measure of the cattle. Thereby he enriches the *Paśus* with their measure. If he offers less or more number of oblations, he will cause damage to the parts of the cattle. So he offers only sixteen, for the cattle have sixteen *Kalās*. That is the measure of the cattle and thereby he enriches cattle with their measure. No other final oblation, he offers. If he were to offer an extra final oblation, he would fall from his base. Lastly he offers the *Dvipadā* oblations. *Dvipadās* are the base, by which he gets established. (He says) "To Jambaka — *Svāhā*" and makes the final offering at the *Avabhṛta* (oblation). Varuṇa is indeed the Jambaka and manifestly he redeems himself from Varuṇa. He makes this offering on the head of a man with white spots, bald head, protruding teeth (or sweating), brown-eyed. This is the form of Varuṇa; by his form, he appeases Varuṇa with this offering.

4. Emerging (from the waters), he prepares twelve meals of cooked rice (*Brahmaudana*) for the priests; or performs twelve *Iṣṭis*. In this connection they say- "these *Iṣṭis* are a form of sacrifice and the sacrifice will (by the *Iṣṭis*) become stale." How can he use them so soon? For, by the completion of the sacrifice, the speech (Vedic *mantras*) has been completely gained and being so gained here it is completely exhausted and (by further using it) it becomes as it were wounded or over-strained. Speech is indeed sacrifice and so it should not be put to use. So, only twelve *Brahmaudanas* should be prepared after emerging from the *Avabhṛta*. For, cooked rice is Prajāpati and Prajāpati is the year - Prajāpati is sacrifice and thus it is a year, the sacrifice that he thus gains and the sacrifice becomes favourable disposed to him and he does not become a sinner. (Seventh Brāhmaṇa Ends.)

BRĀHMAṆA VIII

1. This sacrifice is called *Prabhūr* (strengthful). Where they perform this sacrifice, there everything becomes strong.

This sacrifice is called *Vibhūr* (plentiful). Where they perform this sacrifice, there everything is in plenty.

आ राजन्योऽतिव्याधी जायत एष वै दीर्घो नाम यज्ञो यत्रैतेन यज्ञेन यजन्त आ दीर्घारण्यं जायत एष वै कल्मसिर्नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव कल्मसं भवत्येष वै प्रतिष्ठा नाम यज्ञो यत्रैतेन यज्ञेन यजन्ते सर्वमेव प्रतिष्ठितं भवति॥१॥ इति अष्टमं ब्राह्मणम्॥

नवमं ब्राह्मणम्

अथातः प्रायश्चित्तीनां यद्यश्वो वडवाः स्कन्देद्वायव्यं पयोऽनुनिर्वपेद्वायुर्वै रेतसां विकर्ता प्राणो वै वायुः प्राणो हि रेतसां विकर्ता रेतसैवास्मिꣳस्तद्रेतो दधाति॥१॥

This sacrifice is called *Vyaṣṭi* (fruitful). Where they perform this sacrifice, there everything is fruitful.

This sacrifice is called *Vidhṛti* (excellence). Where they perform this sacrifice, there everything becomes excellent.

This sacrifice is called *Vyāvṛtti* (safeguard). Where they perform this sacrifice, there everything becomes well - protected.

This sacrifice is called *Ūrjasvān* (rich in energy). Where they perform this sacrifice, there everything becomes abounding in energy.

This sacrifice is called *Payasvān* (rich in essence). Where they perform this sacrifice, there everything is rich in *Payas* or *Rasa*.

This sacrifice is called *Brahma Varcasī* (rich in Brahminical lustre). Where they perform this sacrifice, there a *Brāhman* is born with lustre.

This sacrifice is called *Ativyādhi* (excelling in hitting the target). Where they perform this sacrifice, there the *Kṣatriya* is born good at archery.

This sacrifice is called *Dīrgha* (long or wide). Where they perform this sacrifice, there the forest area becomes wide (as protection or green cover and as hunting ground).

This sacrifice is called *Kḷpti* (fitness). Where they perform this sacrifice, there everything is fit and trim.

This sacrifice is called *Pratiṣṭhā* (foundation). Where they perform this sacrifice, there everything is stable or established. (Eighth Brāhmaṇa Ends.)

BRĀHMAṆA IX

1. Now we take up the expiations - if the sacrificial horse is to mate with a mare, an additional milk oblation, he should offer to Vāyu. Vāyu, doubtless is the one who transforms the seed. Vāyu is indeed *Prāṇa* and *Prāṇa* is the one that transforms the seed. By means of seed he thus puts seed into it.

अथ यदि स्रामो विन्देत्पौष्णं चरुमनुनिर्वपेत्पूषा वै पशूनामिष्टे स यस्यैव पशवो यः पशूनामिष्टे तमेवैतत्प्रीणात्यगदो हैव भवति॥२॥

अथ यद्यक्षतामयो विन्देद्वैश्वानरं द्वादशकपालं भूमिकपालं पुरोडाशमनुनिर्वपेदियं वै वैश्वानर इमामेवैतत्प्रीणात्यगदो हैव भवति॥३॥

अथ यद्यक्ष्यामयो विन्देत्सौर्यं चरुमनुनिर्वपेत्सूर्यो वै प्रजानां चक्षुर्यदा ह्येवैष उदेत्यथेदꣳ[1] सर्वं चरति चक्षुषैवास्मिꣳस्तच्चक्षुर्दधाति स यच्चरुर्भवति चक्षुषा ह्ययमात्मा चरति॥४॥

अथ यद्युदके म्रियेत वारुणं यवमयं चरुमनुनिर्वपेद्वरुणो वा एतं गृह्णाति योऽप्सु म्रियते सा यै वैनं देवता गृह्णाति तामेवैतत्प्रीणाति सास्मै प्रीतान्यमालं भायानुमन्यते तयानुमतमालभते स यद्यवमयो भवति वरुण्याः हि यवाः॥५॥

अथ यदि नश्येत्रिहविषमिष्टिमनुनिर्वपेद्द्यावापृथिव्यमेककपालं पुरोडाशं वायव्यं पयः सौर्यं चरुं यद्वै किञ्च नश्यत्यन्तरैव तदद्यावापृथिवी नश्यति तद्वायुरुपवात्यादित्योऽभितपति नैताभ्यो देवताभ्य ऋते किञ्चन नश्यति सैषा पृथगेव नष्टवेदनी स यद्यस्याप्यन्यन्नश्येदेतयैव यजेतानु हैवैतद्विन्दत्यथ[2] यद्यमित्रा अश्वं विन्देरन्यदि वा म्रियेत यदि वाप्स्वन्यमानीय प्रोक्षेयुः सैव तत्र प्रायश्चित्तिः॥६॥
इति नवमं ब्राह्मणम्॥

॥ इति तृतीयोऽध्यायः ॥

१. अथैतꣳ
२. हैवैन

2. If the horse should contact some ailment, he should in addition offer a *caru* to Pūṣa. Pūṣa is the lord of the cattle. He thus pleases the one who is the lord of the cattle and it (horse) becomes free from the ailment.

3. If the horse becomes sick without any visible injury, he should offer, in addition, a *Puroḍāśa* in tweleve potsherds with earth used as potsherds, to *Vaiśvānara. Vaiśvānara* is this earth and thereby he pleases her and it (horse) gets free from sickness.

4. If the horse suffers from some eye-ailment, a *caru* to Sūrya should be prepared in addition. The Sun is indeed the eye of the living beings.When he rises, all these beings start moving. By means of eye, he endows it with eye in the fire of that *caru.* It is by means of the eye, this self (body) moves.

5. If the horse were to die in water, he should offer a *caru* made of barley to Varuṇa, in addition. Because it is Varuṇa who captures that which dies in water. That deity which captures is thereby appeased. So pleased that deity approves of another horse for the purpose of immolation. Approved by that deity, he seizes another horse. The *caru* is of barley for, barley belongs to Varuṇa.

6. If the horse were to get lost, let him, in addition, perform an *Iṣṭi* with three *Havis.* A *Puroḍāśa* in one potsherd to the heven and earth; a milk oblation to Vāyu ; and a *caru* to Sun; for, that which is lost is lost between heaven and earth; the wind blows upon it and the Sun shines upon it. Without (the involvement) of these deities(Heaven, Earth, Vāyu and Sun) nothing gets lost. These offerings by themselves are efficacious in recovering the lost thing. So even if something else gets lost, let him perform this *Iṣṭi* and he is sure to find it. If his enemies were to capture the horse or if it were to die (on the ground) or in waters, let him procure another horse and consecrate it by sprinkling . This indeed is the expiation in that case. (Ninth Brāhmaṇa Ends.)

(Chapter Three Ends.)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतिरकामयत सर्वान्कामानाप्नुयाꣳ सर्वा व्यष्टीर्व्यश्नुवीयेति स एतमश्वमेधं त्रिरात्रं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत तेनेष्ट्वा सर्वान्कामानाप्नोत्सर्वा व्यष्टीर्व्याश्नुत सर्वान् ह वै कामानाप्नोति सर्वा व्यष्टीर्व्यश्नुते योऽश्वमेधेन यजते॥१॥

तदाहुः कस्मिन्नृतावभ्यारम्भ इति ग्रीष्मेऽभ्यारभेतेत्यु हैक आहुर्ग्रीष्मो वै क्षत्रियस्यर्त्तुः क्षत्रिययज्ञ उ वा एष यदश्वमेध इति॥२॥

तद्वै वसन्त एवाभ्यारभेत वसन्तो वै ब्राह्मणस्यर्तुर्य उ वै कश्च यजते ब्राह्मणीभूयेवैव यजते तस्माद्वसन्त एवाभ्यारभेत॥३॥

सा यासौ फाल्गुनी पौर्णमासी भवति तस्यै पुरस्तात्षडहे वा सप्ताहे वर्त्विज उपसमायन्त्यध्वर्युश्च होता च ब्रह्मा चोद्गाता चैतान्वा अन्वन्य ऋत्विजस्तेभ्योऽध्वर्युश्चातुष्प्राश्यं ब्रह्मौदनं निर्वपति तस्योक्तं ब्राह्मणं चतुरः पात्राꣳश्चतुरोऽञ्जलीꣳश्चतुरः प्रसृतां द्वादशविध द्वादशमासाः संवत्सरः सर्वꣳसंवत्सरः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुध्यै॥४॥

तमेते चत्वार ऋत्विजः प्राश्नन्ति तेषामुक्तं ब्राह्मणं तेभ्यश्चत्वारि सहस्राणि ददाति सर्वं वै सहस्रꣳ सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुध्यै चत्वारि च सुवर्णानि शतमानानि हिरण्यानि तस्यो एवोक्तम्॥५॥

अथास्मा अध्वर्युर्निष्कं प्रतिमुञ्चन्वाचयति तेजोऽसि शुक्रममृतमिति तेजो वै शुक्रममृतꣳ हिरण्यं

Chapter Four

BRĀHMAṆA I

1. Prajāpati wished "let me achieve all my desires; let me attain all excellence." He discovered this three day's *Soma* sacrifice, the *Aśvamedha* and took possession of it and performed it. Having performed it, he achieved all his desires and attained all excellence. He who performs *Aśvamedha* achieves all his desires and attains all excellence.

2. Now they ask- "In what season it should be begun?" Some say "It should be started in summer for summer is the season of the *Kṣatriyas* and this *Aśvamedha* is a sacrifice of the *Kṣatriyas.*"

3. However, it should be started in the spring season. *Vasant* (spring) is the season of the brāhmin. Whoever performs it, he does so after gaining brāhmin - hood. So, it should be started in the spring.

4. Six days or Seven days before that full moon day of the *Phālguna* month, the *Rtviks* assemble. They are the Adhvaryu, the Hotā, the Brahmā, the Udgātā and in these, the other priests are included. The Adhvaryu prepares for them the *Brahmaudana* (rice preparation) sufficient for four persons. The import of this has been explained. Four bowlfuls, four *Añjalis* (both the palm held together as a cup and filled) and four palmfuls - thus twelve-fold it comes to. There are twelve months for the year and year is everything and *Aśvamedha* is everything. To gain everything and to own everything (he gives thus).

5. Those four *Rtviks* eat it. Its significance has been explained. He gives them four thousand (cows as *Dakṣinā*). Thousand means 'all' and *Aśvamedha* is all and it is for gaining all and for owning everything (he gives). Four gold plates each weighing hundred grains (he gives them). This has also been explained.

6. The Adhvaryu after hanging a gold ornament (pendant) round him (Yajamāna) makes him say - "You are fire; you are light (or seed); you are immortality." Because, gold indeed is fire, light (seed and immortality). "Thereby he bestows upon him fiery spirit, brilliance (potency) and immortality." "O, bestower of longivity, protect my life" — he thereby confers

तेज एवास्मिञ्छुक्रममृतं दधात्यायुष्पा आयुर्मे पाहीत्यायुरेवास्मिन्दधात्यथैनमाह वाचं यच्छेति वाग्वै यज्ञो यज्ञस्यैवाभ्यारम्भाय॥६॥

चतस्रो जाया उपकल्प्ता भवन्ति महिषी वावाता परिवृक्ता पालागली सर्वा निष्किण्योऽलङ्कृता मिथुनस्यैव सर्वत्वाय ताभिः सहाग्न्यागारं[1] प्रपद्यते पूर्वया द्वारा यजमानो दक्षिणया पत्न्यः॥७॥

सायमाहुत्याः हुतायां जघनेन गार्हपत्यमुदङ्ङवातया[2] सह संविशति तदेवापीतराः संविशन्ति सोऽन्तरोरू असंवर्तमानः [3]शतेऽनेन तपसा स्वस्ति संवत्सरस्योदृचः समश्नवा इति॥८॥

प्रातराहुत्याः हुतायामध्यवर्युः पूर्णाहुतिं जुहोति सर्वं वै पूर्णः सर्वमश्वमेधः सर्वस्याध्यै सर्वस्यावरुध्यै तस्यां वरेण वाचं विसृजते वरं ददामि ब्रह्मण इति सर्वं वै वरः सर्वमश्वमेधः सर्वस्याध्यै सर्वस्यावरुध्या अथ योऽस्य निष्कः प्रतिमुक्तो भवति तमध्वर्यवे ददात्यध्वर्यवे ददमृतमायुरात्मन्धत्तेऽमृतः ह्यायुर्हिरण्यम्॥९॥

अथाग्नेयीमिष्टिं निर्वपति पथश्च कामाय यज्ञमुखस्य चाच्छम्बट्कारायाथो अग्निमुखा[4] उ वै सर्वदेवताः सर्वे कामा अश्वमेधे मुखतः सर्वान्देवान्प्रीत्या[5] सर्वान्कामानाप्नवानीति तस्यै पञ्चदश सामिधेन्यो भवन्ति पञ्चदशो वै वज्रो वीर्यं वज्रो वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पात्मानमपहते वार्त्रघ्नावाज्यभागौ पाप्मा वै वृत्रः पाप्मनोऽपहत्या अग्निर्मूर्धा दिवः ककुद्धुवो यज्ञस्य रजसश्च

१. सहाग्न्यगारं
२. त्यमुदङ्वावा
३. शेते
४. अग्नि
५. प्रीत्वा

longivity upon him. He (Adhvaryu) then tells the Yajamāna -"control your speech"; with a view to comencing the sacrifice; for sacrifice is speech.

7. Four wives of the Yajamāna are there in attendance. (They are) the consecrated Queen, favourite spouse, the neglected wife and the *Pālāgalī* (the barren wife) – all of them adorned and wearing golden pendants, to ensure completeness of conjugal union. With them he (the Yajamāna) enters the sacrificial hall; the Yajamāna enters through the eastern gate and the wives through the southern.

8. After offering the evening oblations, he lies down with his favourite spouse behind the *Gārhapatya*, with his head towards the north. At the same place the other wives also lie down. He lies in her lap without embracing her, thinking "let me by this self-control, reach the end of the year (of protecting the horse) successfully."

9. After the morning oblation is offered, the Adhvaryu offers the *Pūrṇāhuti*, in order that the Yajamāna may achieve everything and he may own everything. Because '*Pūrṇa*' means 'all' and *Aśvamedha* is all. At this (offering) he releases his speech to grant a boon and says "I grant the boon to the Brahmā (priest)." This is to gain and secure everything; for a boon is everything and *Aśvamedha* is everything. Then the gold pendant which is on his neck is removed and he gives it to the Adhvaryu. By giving it to the Adhvaryu, he gains for himself immortal life, for gold is immortal life.

10. He then gets ready an *Iṣṭi* (called *Pathikṛt*) to Agni for gaining the path and to avoid losing the mouth (starting) of this sacrifice. For, all deities have Agni for their mouth and *Aśvamedha* contains all objects of desire. He (does so, thinking) "having pleased all the gods at the start, may I obtain all my desires." For that (offering) there are fifteen *Sāmidheni* chants. The thunderbolt is fifteen-fold and thunderbolt symbolises vitality. Thus with the thunderbolt, vitality, the Yajamāna drives away all evil. The two *Ājayabhāgas* are given to the killer of *Vṛtra. Vṛtra* symbolises evil and this is to destroy the evil. "Agni, the head and the realm of space" - (the *mantras* starting thus) he utters in a whisper as the invitatory chant and offering *mantra* of the main oblation. The one contains the word '*Mūrdhan*' and the other contains the word '*Bhuvaḥ*' (for '*sad*'). This yonder one which burns (sun) is *Mūrdhā* and it is doubtless for securing him (the sun). Why the other *mantra* contains the verb '*sad*' (*Bhūḥ*)

नेतेत्युपांशु हविषो यज्यानुवाक्ये मूर्धन्वत्यन्या भवति सद्वत्यन्यैष वै मूर्धा य एष तपत्येतस्यैवावरुध्या अथ यत्सद्वती सदेवावरुन्धे विराजौ संयाज्ये सर्वदेवत्यं वा एतच्छन्दो यद्विराट् सर्वे कामा अश्वमेधे सर्वान्देवान्प्रीत्वा सर्वान्कामानाप्नवानीति हिरण्यं दक्षिणा सुवर्णं शतमानं तस्योक्तं ब्राह्मणम्॥१०॥

अथ पौष्णीं निर्वपति पूषा वै पथीनामधिपतिरश्वायैवैतत्सस्त्ययनं[6] करोत्यथो इयं वै पूषेमामेवास्मा एतद्गोप्त्रीं करोति तस्य हि नार्त्तिरस्ति न ह्वला यमियमध्यन्गोपायतीमामेवास्या एतद्गोप्त्रीं करोति तस्यै सप्तदश सामिधेन्यो भवन्ति सप्तदशो वै प्रजापतिः प्रजापतिरश्वमेधोऽश्वमेधस्यैवाप्त्यै वृधन्वन्तावाज्यभागौ यजमानस्यैव वृद्ध्यै पूषंस्तव व्रते वयं पथस्पथः परिपतिं वचस्येत्युपांशु हविषो याज्यानुवाक्ये व्रतवत्यन्या भवति पथन्वत्यन्या वीर्यं वै व्रतं वीर्यस्याप्त्यै वीर्यस्यावरुद्धया अथ यत्पथन्वत्यश्वायैवैतत्स्वस्त्ययनं करोत्यनुष्टुभौ संयाज्ये वाग्वा अनुष्टुब्वाग्वै प्रजापतिः प्रजापतिरश्वमेधोऽश्वमेधस्यैवाध्यै वासः शतं दक्षिणा रूपं वा एतत्पुरुषस्य यद्वासस्तस्माद्यमेव कश्च सुवाससमाहुः को न्वयमिति रूपसमृद्धो हि भवति रूपेणैवैनं समर्द्धयति शतमानं भवति शतायुर्वै पुरुषः शतेन्द्रिय आयुरेवेन्द्रियं वीर्यमात्मन्धत्ते॥११॥

एतस्यां तायमानायामश्वं निक्त्वोदानयन्ति यस्मिन्त्सर्वाणि रूपाणि भवन्ति यो वा जवसमृद्धः सहस्राहं पूर्व्यं यो दक्षिणायां धुर्यप्रतिधुरस्तद्यत्सर्वरूपो भवति सर्वं वै रूपं सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुध्या अथ यज्जवसमृद्धो वीर्यं वै जवो वीर्यस्याप्त्यै वीर्यस्यावरुध्या अथ

६. वैतत्स्व

is because by that he gains the '*sad*' (truly existing). The *Samyājas* are in the form of two chants in the Virāḍ metre. This metre is one that belongs to all the gods and all objects of desire are contained in the *Aśvamedha.* He thinks "having pleased all the gods, let me achieve all my desires." For this, gold is *Dakṣiṇā*; gold weighing hundred grains. Its purposed has been explained.

11. He then prepares a *caru* for Pūṣa; for Pūṣa is the over-lord of the paths; this is to ensure success in the journey of the horse. Now, this earth is Pūṣa and thereby he makes her its protector. He who is protected by this earth, neither suffers from injury nor from failure. There are seventeen *Sāmidheni* chants; for, Prajāpati is seventeen-fold and Prajāpati is the *Aśvamedha* and hence it is for gaining the *Aśvamedha.* The *Ājaybhāgas* are with the chants containing the '*Vṛdhan*' (growth), for the sake of growth of the Yajamāna. "O Pūṣa, in your *Vrata* (austerity).... we singers of your glory path by path, have reached the lord..." Thus he mutters in a low voice. The *Anuvākya* (invitatory chant) for this is the verse containing the word '*Vrata*' means vitality and it is for obtainment of vitality and for owning vitality. As to the other (containing the word '*Pathin*', it is for securing successful journey for the horse. The *Anuvākya* and *Yājya* for the *Sviṣṭakṛt* offerings are in two Anusṭhubh metres, For, Anuṣṭubh is speech and speech is Prajāpati; Prajāpati is the *Aśvamedha.* Hence it is for gaining of *Aśvamedha.* The *Dakṣiṇā* for this are one hundred garments; for garment is man's external appearance. That is why on seeing a well-dressed man, people ask- "Who can he be, for he is arresting the attention of others by external appearance." There are hundred garments, for man's life-span is hundred years and he has hundred energy. He thus gains for himself life-span, energy and vigour.

12. While this offering to Pūṣa is being made, the horse is brought after being washed. That horse is decorated with all colours (or is very fast-moving), worth a thousand cows (as price); in its youth and it has no equal to be yoked to its right side. It has all colours because appearance means everything and *Aśvamedha* is everything. So, for the sake of gaining everything (it is decorated with all colours) and for owning everything. That it is very fast is because speed means vitality and it is for gaining and owning vitality. Why it should be worth a hundred cows is because hundred means everything and *Aśvamedha* is everything so it is for the gaining of everything; for owning everything. As to its being in its prime of youth, it is for the sake of his obtaining unlimited vigour; for such a one in the prime of youth attains unlimited vigour. Why it is without

यत्सहस्रार्हः सर्वं वै सहस्रꣳ सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुध्या अथ यत्पूर्व्य एष वा अपरिमितं वीर्यमभिवर्धते यत्पूर्व्योऽपरिमितस्यैव वीर्यस्यावरुध्या अथ यद्दक्षिणायां धुर्यप्रतिधुर एष वा एष य एष तपति न वा एतं कश्चन प्रति प्रतिरेतस्यैवावरुद्ध्यै॥१२॥

तदु होवाच भाल्लवेयो द्विरूप एवैषोऽश्वः स्यात्कृष्णसारङ्गः प्रजापतेर्वा एषोऽक्ष्णः समभवद्द्विरूपं वा इदं चक्षुः शुक्लं चैव कृष्णं च तदेनꣳ स्वेन रूपेण समर्द्धयतीति॥१३॥

अथ होवाच सात्ययज्ञस्त्रीरूप[७] एवैषोऽश्वः स्यात्तस्य कृष्णः पूर्वार्धः शुक्लोऽपरार्धः कृत्तिकाञ्जिः पुरस्ताद्यत्कृष्णः पूर्वार्धो भवति यदेवेदं कृष्णमक्ष्णस्तदस्य तदथ यच्छुक्लोऽपरार्धो यदेवेदꣳ शुक्लमक्ष्णस्तदस्य तदथ यत्कृत्तिकाञ्जिः पुरस्तात्सा कनीनका स एव रूपसमृद्धोऽतो यतमोऽस्योपकल्पेत बहुरूपो वा द्विरूपो वा त्रिरूपो वा कृत्तिकाञ्जिस्तमालभेत जवेन त्वेव समृद्धः स्यात्॥१४॥

तस्यैते पुरस्ताद्रक्षितार उपक्लृप्ता भवन्ति राजपुत्राः कवचिनः शतꣳ राजन्या निषङ्गिणः शतꣳ सूतग्रामण्यां पुत्रा इषुपर्षिणः[८] शतं क्षात्र संग्रहीतृणां पुत्रा दण्डिनः शतमश्वशतं निरष्टं निरमणं यस्मिन्नेनमपिसृज्य रक्षन्ति॥१५॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथ सावित्रीमिष्टिं निर्वपति सवित्रे प्रसवित्रे द्वादश कपालं पुरोडाशꣳ सविता वै प्रसविता सविता म इमं यज्ञं प्रसुवादिति तस्यै पञ्चदश समिधेन्यो भवन्ति वार्त्रघ्नावाज्यभागौ य इमा विश्वा जातान्या देवो यातु सविता सुरत्न इत्युपाꣳशु हविषो याज्यानुवाक्ये विराजौ संयाज्ये हिरण्यं दक्षिणा सुवर्णꣳ शतमानं तस्योक्तं ब्राह्मणम्॥१॥

७. त्रिरूप
८. परिषिणः

an equal to be yoked to its right side - for, that horse is indeed he that shines yonder and definitely nobody is there to equal him (sun); and it is for owning that (status of the sun).

13. Now Bhāllaveya said- "that horse should be of two colours i.e., black spotted (one of the colours being black)." For that horse came out of Prajāpati's eye and the eye has two colours; white and black. Thus he endows it with its own form (when it is black-spotted).

14. Then Sātyayagñi, however, said - "this should be of three colours. Its front half should be black, its hind part should be white and a mark of a cart at its fore-head." The black front portion is the same as this black portion of the eye. The white hind portion is the same as this white part of the eye. The mark of a cart in front stands for the pupil of the eye. Such a one is indeed the most appropriate in form. Which ever of these (varieties) multi-coloured, two-coloured are three-coloured, it should have the mark of the cart on the fore-head for being fit for immolation and it should ofcourse be very speedy.

15. Guards are stationed ready in front. One hundred princes wearing armours; a hundred warriors with swords; a hundred sons of village-headmen, with quivers filled with arrows; a hundred sons of revenue officers and chari-oteers, wielding lathis and a hundred horses more than twenty-four years old, besides the one let loose (as sacrificial horse) which is gaured. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. He then gets ready an *Iṣṭi* to Savita consisting of a *Puroḍāśa* in twelve potsherds to Savita, the begetter (thinking) "may Savita beget this my sacri-fice"; for Savita is indeed the begetter. For that there are fifteen *Sāmidheni* chants and two *Ājaybhāgas* to the killer of Vṛtra. "He who calls for all these beings..." and "may the divine Savita come here laden with treasures....." - these are uttered in a low tone as the invitatory and offering chants for the main oblations. Those chants for the *Sviṣṭakṛt* offering consist of two *mantras* in Virāḍ metre. The *Dakṣiṇā* for this is gold weighing a hundred grains. The import of this has been explained.

तस्यै प्रयाजेषु तायमानेषु ब्राह्मणो वीणागाथी दक्षिणत उत्तरमन्द्रामुदाघ्नंस्तिस्रः स्वयंसंभृता गाथा गायतीत्ययजतेत्यददादिति तस्योक्तं ब्राह्मणम्॥२॥

अथ द्वितीयां निर्वपति सवित्र आसवित्रे द्वादशकपालं पुरोडाशं सविता वा आसविता सविता म इमं यज्ञमासुवादिति तस्यै सप्तदश सामिधेन्यो भवन्ति सद्वन्तावाज्यभागौ सदेवावरुन्धे विश्वानि देवसवितः सघा[1] नो देवः सविता सहावेत्युपांशु हविषो याज्यानुवाक्ये अनुष्टुभौ संयाज्ये रजतंहिरण्यं दक्षिणा नानारूपताया अथो उत्क्रमायानपक्रमाय शतमानं भवति शतायुर्वै पुरुषः शतेन्द्रिय आयुरेवेन्द्रियं वीर्यमात्मन्धत्ते॥३॥

तस्यै प्रयाजेषु तायमानेषु ब्राह्मणो वीणागाथी दक्षिणत उत्तरमन्द्रामुदाघ्नंस्तिस्रः स्वयं संभृता गाथा गायतीत्ययजतेत्यददादिति तस्योक्तं ब्राह्मणम्॥४॥

अथ तृतीयां निर्वपति सवित्रे सत्यप्रसवाय द्वादशकपालं पुरोडाशमेष ह वै सत्यः प्रसवो यः सवितुः सत्येन मे प्रसवेनेमं यज्ञं प्रसुवादिति तस्यै सप्तदशैव सामिधेन्यो भवन्ति रयिमन्तावाज्यभागौ वीर्यं वै रयिर्वीर्यस्यास्तयै वीर्यस्यावरुद्ध्या आ विश्वदेवंसत्पतिं न प्रमिये सवितुर्दैव्यस्य तदित्युपांशु हविषो याज्यानुवाक्ये नित्ये संयाज्ये नेद्यज्ञपथादयानीति क्लृप्त एव यज्ञेऽन्ततः प्रतितिष्ठति त्रिष्टुभौ भवत[2] इन्द्रे वै वीर्यं त्रिष्टुबिन्द्रियस्यैव वीर्यस्यावरुद्ध्यै हिरण्यं दक्षिणा सुवर्णंशतमानं तस्योक्तं ब्राह्मणम्॥५॥

१. सद्या
२. इन्द्रियं

2. When the *Prayājas* (fore-offerings) of this *Iṣṭi* are being offered, a brahmin lute-player, striking up the *Uttara Mandra* tune sings on the south, three *Gāthās* (euological verses) composed by himself (to mean) "so, he performed sacrifice; so he conquered." Its significance has been told.

3. He then gets ready the second offering consisting of a *Puroḍāsa* in twelve potsherds to Savita-Asavita (thinking) "may Savita encourage this my sacrifice." Because, Savita is one who prompts. For that there are seventeen *Sāmidheni* chants and two *Ājaybhāgas* with *mantras* having the word '*sad*'. By this he owns the truly existent. "O god Savita, all troubles you keep away from us..... etc., and "may that mighty god Savita send us riches.....etc.," These *mantras* are muttered in a low voice, as *Anuvākya* and *Yājya* formula for the main oblation. The *mantras* for the *Sviṣṭakṛt* are two in Anuṣṭhubh metre. The *Dakṣiṇā* for this is silver for the sake of variety of colours and for the forward marching of the horse without coming in the reverse. Its (silver's) weight should be a hundred grains; for, man has hundred years life-span and hundred energies; thus to secure longivity and energy (it should weigh hundred grains).

4. When the *Prayājas* are being offered in that *Iṣṭi*, a brahmin who sings playing on the lute, striking up the *Uttara Mandra* tune, signs on the southern side three *Gāthās* (euological verses) composed by himself (to mean). "Thus he performed sacrifice; thus he conquered." Its import has been explained.

5. He then prepairs the third offering consisting of a *Puroḍāśa* in twelve potsherds to Savita - the *Satyaprasava* (of non-failing impulse); for, that indeed is non-failing which is the impulse of Savita. (He thinks) "May he impulse this sacrifice of mine with the non-failing impulse." For this too, there are seventeen *Sāmidheni* chants. The two *Ājayabhāgas* contain the word '*Rayim*' (wealth), for the sake of obtaining and owning vigour; for, wealth is vigour. "The all divine true lord....etc.," and "Indestructible is that (impulsion) of the divine Savita....etc.,". These are uttered in a low voice as the *Anuvākyas* and *Yājyas* of the main oblation. The *Sviṣṭakṛt* is offered with the usual ones (in Tṛṣṭhubh), thinking "I may not swerve from the path of sacrifice." Thereby he finally establishes himself in the regular sacrificial path. Those chants are in Tṛṣṭhubh for the sake of gaining and owning vitality, for Tṛṣṭhubh chants symbolise vitality in Indra. The *Dakṣiṇā* for this is gold and it should weigh a hundred grains. Its significance has been explained.

तस्यै प्रयाजेषु तायमानेषु ब्राह्मणो वीणागाथी दक्षिणत उत्तरमन्द्रामुदाघ्नꣳ स्तिस्रः स्वयꣳ संभृता गाथा गायतीत्ययजतेत्यददादिति तस्योक्तं ब्राह्मणम्॥६॥

एतस्याꣳसꣳस्थितायामुपोत्थायाध्वर्युश्च यजमानश्चाश्वस्य दक्षिणे कर्ण आजपतो विभूर्मात्रा प्रभूः पित्रेति तस्योक्तं ब्राह्मणमथैनमुदञ्चं प्राञ्चं प्रसृजत एषा होभयेषां देवमनुष्याणां दिग्यदुदीची प्राची स्वायामेवैनं तद्दिशि धत्तो न वै स्व आयतने प्रतिष्ठितो रिष्यत्यरिष्ट्यै॥७॥

स आह देवा आशापाला एतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳ रक्षतेत्युक्ता मानुषा आशापाला अथैते दैवा आप्याः साध्या अन्वाध्या मरुतस्तमेत उभये देवमनुष्याः संविदाना अप्रत्यावर्तयन्तः संवत्सरꣳ रक्षन्ति तद्यं न प्रत्यावर्तयन्त्येष वा एष य एष तपति का[3] उ ह्येतमर्हति प्रत्यावर्तयितुं यद्ध्येन प्रत्यावर्तयेयुः परागेवेदꣳ सर्वꣳस्यात्तस्मादप्रत्यावर्तयन्तो[4] रक्षन्ति॥८॥

स आहाशापाला ये वा एतस्योदृचं गमिष्यन्ति राष्ट्रं ते भविष्यन्ति राजानो भविष्यन्त्यभिषेचनीया अथ य एतस्योदृचं न गमिष्यन्त्यराष्ट्रं ते भविष्यन्त्यराजानो भविष्यन्ति राजन्या विशोऽनभिषेचनीयास्तस्मान्मा प्रमदत स्नात्वाच्चैवैनमुदकान्निरुन्धीध्वं वडवाभ्यश्च ते यद्यद्ब्राह्मणजात मुपनिगच्छेत तत्तत्पृच्छेत ब्राह्मणाः कीयद्यूयमश्वमेधस्य वित्थेति ते ये न विद्युर्जिनीयात तान्त्सर्वं वा अश्वमेधः सर्वस्यैष न वेद यो ब्राह्मणः सन्नश्वमेधस्य न वेद सोऽब्राह्मणो ज्येय एव स पानं करवाथ[5] खादं निवपाथाथ यत्किञ्च जनपदे [6]कृतान्नꣳसर्वं वस्तत्सुतं तेषां रथकारकुल एव वो वसतिस्तद्ध्यश्वस्यायतनमिति॥९॥इति द्वितीयं ब्राह्मणम्॥

३. क
४. प्रत्यावर्त ꣳ
५. करवात्र
६. अकृतान्नं

6. When the fore-offerings of the *Iṣṭi* are in progress, a brahmin lute-player, after striking up the *Uttara Mandra* tune, signs on the southern side, three *Gāthās* (euological verses) composed by himself (to mean) "so he performed sacrifice; so he conquered." The significance of this has been explained.

7. After completing this *Iṣṭi*, the Adhvaryu and the Yajamāna get up and whisper into the right year of the horse - "plentiful by your mother and powerful by your father.....etc." Its significance has been told. They then set it free towards the north-east; for that region is the region of both gods and men. They thus let it go to its own region, to safeguard it from any injury. For one who is settled in his own abode suffers no injury.

8. He says " O gods ! Gaurdians of the quarters! Protect this horse consecrated for offering unto the gods." The (four groups of) human guardians of the four quarters have been told and now these are the divine ones; namely the *Āpyas*, the *Sādhyas*, the *Anvadhyas* and the Maruts. Both of these (groups), men and gods unitedly gaurd it for a year without (making it) turn back. This horse is none else than this yonder one (sun) who burns. Who dares to turn it back? If they succeed in turning him (sun) back, everything here would move in reverse order (get upset). Therefore they gaurd it without causing it to turn back.

9. He says "O Guardians of the quarters, those who will reach the completion of this (*Aśvamedha*) will happen to share royal power and become kings worthy of coronation. Those who do not reach the completion of this, they will have no share in royal power; they will not become kings and will end up as worthless *Kṣatriyas* or ordinary peasants unworthy of coronation. So, don't be careless; safeguard it from waters fit for bathing and from mares. Whenever you come across a brahmin, you ask him "How much you know of the *Aśvamedha* ?" If he does not know, you ignore him; because this *Aśvamedha* is everything and it is not within everybody's comprehension. If being a brahmin he does not know *Aśvamedha*; he is virtually a non-brahmin and as such to be condemned. You shall supply it (horse) with drink and provide fodder for it. Whatever food is prepared or eatables are available in the country, all that shall be within your reach. You will halt in the house of a carpenter (engaged in making chariots) because that is the abode of the horse. (Second Brāhmaṇa Ends.)

तृतीयं ब्राह्मणम्

प्रमुच्याश्वं दक्षिणेन वेदिꣳ हिरण्मयं कशिपूपस्तृणाति तस्मिन्होतोपविशति दक्षिणेन होतारꣳ हिरण्यमये कूर्चे यजमानो दक्षिणतो ब्रह्मा चोद्गाता च हिरण्मय्योः कशिपुनोः पुरस्तात्प्रत्यङ्ङध्वर्युर्हिरण्मये वा कूर्चे हिरण्मये वा फलके समुपविष्टेष्वध्यवर्युः संप्रेष्यति होतर्भूतान्याचक्ष्व भूतेष्विमं यजमानमध्यूहेति संप्रेषितो होताध्वर्युमामन्त्रयते पारिपल्वमाख्यानमाख्यास्यन्नध्वर्यविति ह वै होतरित्यध्वर्युः॥१॥

मनुर्वैवस्वतो राजेत्याह तस्य मानुष्या विशस्त इम आसत इत्यश्रोत्रिया गृहमेधिन उपसमेता भवन्ति तानुपदिशत्यृचो वेदः सोऽयमित्यृचाꣳ सूक्तं व्याचक्षाण इवानुद्रवेद्वीणागणगिन उपसमेता भवन्ति तानध्वर्युः संप्रेष्यति वीणागणगिन इत्याह पुराणैरिमं यजमानꣳ राजभिः साधुकृद्भिः सङ्गायतेति तं ते तथा सङ्गायन्ति तद्यदेनमेवꣳ सङ्गायन्ति पुराणैरेवैनं तद्राजभिः साधुकृद्भिः सलोकं कुर्वन्ति॥२॥

संप्रेष्याध्वर्युः प्रक्रमान् जुहोत्यन्वाहार्यपचने वाश्वस्य वा पदं परिलिख्य यतरथास्य तत्रावृद्भवति पूर्वात्त्वेव स्थितिः सावित्र्या एवेष्टेः पुरस्तादनुद्रुत्य सकृदेव रूपाण्यहवनीये जुहोत्यथ सायं धृतिषु हूयमानासु राजन्यो वीणागाथी दक्षिणत उत्तरमन्द्रामुदाघ्नꣳस्तिस्रः स्वयꣳसंभृता गाथा गायतीत्ययुध्यतेत्यमुꣳ सङ्गाममजयदिति तस्योक्तं ब्राह्मणम्॥३॥

अथ श्वोभूते द्वितीयेऽहन्नेवमेवैतासु सावित्रीष्विष्टिषु[1] सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युर्यमो वैवस्वतो राजेत्याह तस्य पितरो विशस्त इम आसत इति स्थविरा उपसमेता

१. सावित्रीष्टिषु

BRĀHMAṆA III

1. After releasing the horse, he spreads a mattress of golden threads, south of the *vedi* and on that the Hotā sits. To the right of the Hotā, on a bunch of golden fibers (made into a cushion) the Yajamāna gets seated. To the right the Yajamāna, Brahmā and Udgātā sit on golden stools, In front of them, facing the west, the Adhvaryu sits on a golden stool or on a gold slab. When they are seated, the Adhvaryu asks the Hotā - "O Hotā count the beings and count this Yajamāna above the beings." Thus told, the Hotā addresses the Adhvaryu, when he is about to narrate the *Pāriplava* legend (a narration so called because it is told recurrently once in ten days during that whole year when the horse is let loose). "O Adhvaryu" and "here I am, Hotā !" responds the Adhvaryu.

2. Hotā says "Manu, Vaivastvata, the king and his subjects are men and they are present here." House-holders who are not *śrotriyas* (those who have not performed sacrifices) get together there. He instructs them- "this *Ṛca* is of Veda" - so saying, he recites a *sūkta* from the Veda. At that time those who play on the lutes come together. Adhvaryu tells those lute-players. "Sing the glory of the Yajamāna along with that of righteous kings of yore." They accordingly sing on him. By this singing, they make him share the same world as the righteous kings of the past.

3. Having called (the lute-players to sing) the Adhvaryu performs the *Prakrama* oblations either on the *Dakṣiṇāgni* or on a foot-print of the horse after drawing a line around it; whichever the tradition there (in that particular area). But the former (offering on the *Dakṣiṇāgni*) is more in vogue. Before the first offering to Savita is made, he offers one oblation called *Rūpas* into the *Āhavanīya* by quickly reciting the *mantra.* In the evening, when the *Dhṛti* offering are made, lute-player belonging to the princely class, after striking up the *Uttara Mandra* tune, sings on the right side, three *Gāthās* (eulogical verses) composed by himself (to mean) "so he fought; so he won this battle." The significance of this has been told.

4. Then on the following day, second day, those three *Iṣṭis* are offered to Savita in the same way; there is that same procedure. "Adhvaryu !" calls Hotā; "I am here, Hotā !" responds the Adhvaryu. "King Yama, Vaivasvata." He (the Hotā) says . "His subjects are the *Pitṛs* and they are staying here." Old men

भवन्ति तानुपदिशति यजूꣳषि वेदः सोऽयमिति यजुषामनुवाकं व्याचक्षाण इवानुद्रवेदेवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥४॥

अथ तृतीयेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युर्वरुण आदित्यो राजेत्याह तस्य गन्धर्वा विशस्त इम आसत इति युवानः शोभना उपसमेता भवन्ति तानुपदिशत्यथर्वाणो वेदः सोऽयमित्यथर्वाणामेकं पर्व व्याचक्षाण इवानुद्रवेदेवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥५॥

अथ चतुर्थेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युः सोमो वैष्णवो राजेत्याह तस्याप्सरसो विशस्ता इमा आसत इति युवतयः शोभना उपसमेता भवन्ति ता उपदिशत्यङ्गिरसो वेदः सोऽयमित्यङ्गिरसामेकं पर्व व्याचक्षाण इवानुद्रवेदेवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥६॥

अथ पञ्चमेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युरर्बुदः काद्रवेयो राजेत्याह तस्य सर्पा विशस्त इम आसत इति सर्पाश्च सर्पविदश्चोपसमेता भवन्ति तानुपदिशति सर्पविद्या वेदः सोऽयमिति सर्पविद्याया एकं पर्व व्याचक्षाण इवानुद्रवेदेवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥७॥

अथ षष्ठेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युः कुबेरो वैश्रवणो राजेत्याह तस्य रक्षाꣳसि विशस्तानीमान्यासत इति सेलगाः पापकृत उपसमेता भवन्ति तानुपदिशति देवजनविद्या वेदः सोऽयमिति देवजनविद्याया एकं पर्व व्याचक्षाण इवानुद्रवेदेवमेवाध्वर्युः सं प्रेष्यति न प्रक्रमान् जुहोति॥८॥

come together at that place and he instructs them. "The *Yajuṣ* formulas are the Veda; this is that" ; so saying he recites an *Anuvāka* (chapter) of the *Yājuṣ* The Adhvaryu calls the lute-players in the same way but does not offer *Prakrama* oblations.

5. Then on the third day, after performing the (three) *Iṣṭis* , in the same manner on the same procedure -Adhvaryu calls Hotā; "I am here, Hotā " responds the Adhvaryu. Hotā says "King Varuṇa, Āditya; his subjects are the *Gandharvas* and they are staying here." Handsome young people get together there. He (Hotā) instructs them- "the Atharvans are the Veda; this is that" - "so saying he recites one *Parva* (chapter) of the *Atharva* passages." The Adhvaryu calls (the lute-players) in the same way but does not perform *Prakrama* offerings.

6. Then on the fourth day, after performing the three *Iṣṭis,* in the same manner and on the same procedure - "Adhvaryu calls Hotā "; I am here, Hotā -responds the Adhvaryu . "King Soma, Vaiṣṇava; he (the Hotā) says his subjects were *Apsarās* and they are staying here", charming young ladies come together there. He (Hotā) instructs them "Aṅgiras are the Veda; this is that" - so saying he recites one of the *Parva* (chapter) of Aṅgiras. Adhvaryu calls the lute-players in the same way but does not perform the *Prakrama* offerings.

7. Then on the fifth day, after performing the three *Iṣṭis* in the same manner on that same procedure Adhvaryu calls Hotā; "I am here Hotā" responds the Adhvaryu. "King Arbuda, Kādraveya" says the Hotā. "His subjects are the serpents and they are staying here." The snakes and snake-charmers come together. He (Hotā) instructs them- "*Sarpavidyā* (snake-charming) is Veda. This is that." So saying he recites a chapter of the *Sarpavidyā.* Adhvaryu calls the lute-players in the same way; but does not perform the *Prakrama* offerings.

8. Then on the sixth day, after performing the three *Iṣṭis* in the same manner and on the same procedure Adhvaryu calls Hotā; "I am here, Hotā" responds the Adhvaryu. "King Kubera, Vaiśravaṇa" - says the Hotā. "His subjects are *Rakṣasas.* They are staying here." Then criminals, robbers and murderers come together. He (Hotā) instructs them- "The *Devajana-Vidyā* (Science of demonology) is Veda. This is that. So saying he recites a *Parva* of the *Devajana-Vidyā.* Adhvaryu calls the lute-players in the same way but does not perform the *Prakrama* offerings.

अथ सप्तमेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युरसिवो धान्वो राजेत्याह तस्यासुरा विशस्त इम आसत इति कुसीदिन उपसमेता भवन्ति तानुपदिशति माया वेदः सोऽयमिति काञ्चिन्मायां कुर्यादेवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥९॥

अथाष्टमेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युर्मत्स्यः सांमदो राजेत्याह तस्योदकेचरा विशस्त इम आसत इति मत्स्याश्च मत्स्यहनश्चोपसमेता भवन्ति तानुपदिशतीतिहासो वेदः सोऽयमिति कञ्चिदितिहासमाचक्षीतैवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥१०॥

अथ नवमेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युस्तार्क्ष्यो वै पश्यतो राजेत्याह तस्य वयाꣳसि विशस्तानीमान्यासत इति वयाꣳसि च वायोविद्यैकाश्चोपसमेता भवन्ति तानुपदिशति पुराणं वेदः सोऽयमिति किञ्चत्पुराणमाचक्षीतैवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥११॥

अथ दशमेऽहन्नेवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति ह वै होतरित्येवाध्वर्युधर्म इन्द्रो राजेत्याह तस्य देवा विशस्त इम आसत इति श्रोत्रिया अप्रतिग्राहका उपसमेता भवन्ति तानुपदिशति सामानि वेदः सोऽयमिति साम्नां दशतं ब्रूयादेवमेवाध्वर्युः संप्रेष्यति न प्रक्रमान् जुहोति॥१२॥

एतत्पारिप्लवꣳसर्वाणि राज्यान्याचष्टे सर्वा दिशः सर्वान्वेदान्त्सर्वान्देवान्त्सर्वाणि भूतानि सर्वेषाꣳ ह वै स एतेषाꣳ राज्यानाꣳ सायुज्यꣳ सलोकतामश्नुते सर्वासां विशामैश्वर्यमाधिपत्यं गच्छति सर्वान्वेदानवरुन्धे सार्वान्देवान्प्रीत्वा सर्वेषु भूतेष्वन्ततः प्रतितिष्ठति यस्यैवंविदेतद्धोता

9. Then on the seventh day, after performing the three *Iṣṭis* in the same manner on that same procedure Adhvaryu calls Hotā; "I am here Hotā" responds the Adhvaryu. "King Asiva, Dhānva" - says the Hotā . "His subjects are the *Asurās* and they are staying here." The usherers come together. He (Hotā) instructs them- "*Māyā* (magic) is Veda. This is that"- so saying he performs some magic trick. Adhvaryu calls the lute-players in the same way but does not perform the *Prakrama* offerings.

10. Then on the eighth day, after performing the three *Iṣṭis* in the same manner on the same procedure 'Adhvaryu' calls the Hotā; "I am here Hotā" responds the Adhvaryu. "King Matsya, Sammada" says the Hotā. "His subjects are the acquatic animals. They are staying here". Both fish and fisher-men come together there. He (Hotā) instructs them- "*Itihāsa* is the Veda. This is that" so saying he narrates some *Itihāsa* (historical anecdote). Adhvaryu calls the lute-players in the same way but does not perform the *Prakrama* offerings.

11. Then on the ninth day, after performing the three *Iṣṭis* in the same manner on the same procedure Adhvaryu calls the Hotā; "I am here Hotā" - responds the Adhvaryu. "King Tārkṣya, Vaipaśyata" - says the Hotā. "His subjects are the birds. They are staying here." Both birds are those who know the science of birds come together there. He instructs them- "The Purāṇa is Veda. This is that" - so saying he recites some Pauranic text. The Adhvaryu calls the lute-players in the same way but does not perform *Prakrama* offerings.

12. Then on the tenth day, after performing the three *Iṣṭis* in the same manner on the same procedure, Adhvaryu calls the Hotā; "I am here Hotā" responds the Adhvaryu. "King Dharma, Indra" says the Hotā. "His subjects are the gods. They are staying here." *Śrotriyas* (Brahmins who have performed *Śrauta* sacrifices) and who do accept *Dakṣiṇā* come together there. He (the Hotā) instructs them- "the *Sāmans* are Veda." This is that - so saying he recites ten *Sāmans*. Adhvaryu calls the lute-players in the same manner but does not perform the *Prakrama* offerings.

13. This (series) is the *Pāriplava* (the revolving or repeating) ritual in which he refers to all royalties, all regions, all Vedas, all gods and all beings. To whomsoever the Hotā, knowing this, tells this *Pāriplava*, or whosoever even knows this, attains identity with and shares the world of those royalties; gains the regal authority and lordship over all people; gains all the Vedas, and by gratify-

पारिपल्वमाख्यानमाचष्टे यो वै तदेवं वेदैतदेवसमानमाख्यानं पुनः पुनः संवत्सरं परिप्लवते तद्यत्पुनः पुनः परिप्लवते तस्मात्पारिप्लवः षट्त्रिंशतं दशाहानाचष्टे षट्त्रिंशदक्षरा बृहती बहिताः पशवो बृहत्यैवास्मै पशूनवरुन्धे॥१३॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

संवत्सरे पर्यवते दीक्षा प्राजापत्यमालभ्योत्सीदन्तीष्टयः पुरोहितस्याग्निषु यजेतेत्यु हैक आहुः किमु दीक्षितो यजेत द्वादश दीक्षा द्वादशोपसदस्तिस्रः सुत्यास्तत्त्रिणवमभिसंपद्यते वज्रो वै त्रिणवः क्षत्रमश्वः क्षत्रं राजन्यो वज्रेण खलु वै क्षत्रं स्सतं तद्वज्रेणैव क्षत्रं स्पृणोति॥१॥

दीक्षणीयायंसं स्थितायां सायं वाचि विसृष्टायां वीणागणगिन उपसमेता भवन्ति तानध्वर्युः संप्रेष्यति वीणागणगिन इत्याह देवैरिमं यजमानं सङ्गायतेति तं ते तथा सङ्गायन्त्यहरहर्वाचि विसृष्टायामग्नीषोमीयाणामन्ततः संस्थायां परिहृतासु वसतीवरीषु तद्यदेनं देवैः सङ्गायन्ति देवैरेवैनं तत्सलोकं कुर्वन्ति॥२॥

प्रजापतिना सुत्यास्वेवमेवाहरहः परिहृतास्वेव वसतीवरीषूदवसानीयायामन्ततः संस्थितायां तद्यदेनं प्रजापतिना सङ्गायन्ति प्रजापतिनैवैनं तदन्ततः सलोकं कुर्वन्ति॥३॥

एकाविंशतिर्यूपाः सर्व एकविंशत्यरुत्नयो राजुदालोऽग्निष्ठो भवति पैतुदारवावभितः षड्बैल्वास्त्रय इत्थात्त्रय इत्थात्षट् खादिरास्त्रय एवेत्थात्त्रय इत्थात्षट् पालाशास्त्रय इत्यात्षट् एवेत्थात्त्रय एवेत्थात्त्रय इत्थात्तद्यदेत एवं यूपा भवन्ति प्रजापतेः प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत तस्य यः श्लेष्मासीत्स

ing the gods, finally establishes himself in all beings. This very same ritual revolves again and again and hence it is called *Pāriplava.* For thirty-six times at the rate of once in every ten days, he recites this. The Bṛhatī metre consists of thirty-six syllables and cattle are of the Bṛhatī metre. By means of Bṛhatī, he gains cattle for him. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. When the year has passed (after releasing the horse), *Dīkṣā* takes place. After the *Paśu* (he-goat) for Prajāpati is slaughtered, the *Iṣṭis* (the three *Iṣṭis* to Savita offered daily throughout that year) come to close. "Let him (continue) offering them in the fires of the *Purohita* (family priest)" say some. But why should be, the one who has entered *Dīkṣā,* offer? There are twelve *Dīkṣā* days, twelve *Upasad* days and three *Sutyas* (Soma days) totalling to three nine-fold (*Triṇavati Stomas*) and three nine-fold (twenty-seven-fold) is a thunder-bolt. The horse is the *Kṣatra* and the princely class also is *Kṣatra.* The royal power is gained by the thunder-bolt. Thus he gains royal power by means of the thunder-bolt.

2. When the *Dīkṣaṇīya* offering is made and speech released in the evening, the lute-players assemble there. Adhvaryu calls them - "O players on lute you sing on this Yajamāna along with the gods." They accordingly sing on him. Everyday, after releasing of speech and completion of the *Agniṣomīya* sacrifice, and the *Vasatīvarī* waters are carried round, he makes them sing on him along with the gods and thereby make him (the Yajamāna) gain co-existence with gods in their world.

3. On the *Sutya* days also, they sing on him along with Prajāpati every day when the *Vasatīvarī* waters have been carried round and the *Udavasanīya* offering has been completed. Why thus they sing on him along with Prajāpati is that they thereby make him share the same world with Prajāpati.

4. There are twenty-one *Yūpas;* all of them twenty-one cubits high; the central one (nearest to the altar) is of *Rajjudāla* wood: On either side are those of the *Pītadru* (tree); six of *Bilva* wood; three this side and three on that side - six of *Khādira* wood; three on this side and three on that - six, of *Palāśa* wood. Now why the *Yūpas* are of these discriptions? When the vital airs of

सार्द्धंऽ समवद्गुत्य मध्यतो नस्त उदभिनत्स एष वनस्पतिरभवद्रज्जुदालस्तस्मात्स श्लेष्मणः श्लेष्मणो हि समभवत्तेनैवैनं तद्रूपेण समर्द्धयति तद्यत्सोऽग्निष्ठो भवति मध्यं वा एतद्यूपानां यदग्निष्ठो मध्यमेतत्प्राणानां यन्नासिके स्व एवैनं तदायतने दधाति॥४॥

अथ यदापोमयं तेज आसीद्यो गन्धः स सार्धंऽसमवद्रुत्य चक्षुष्ट उदभिनत्स एष वनस्पतिरभवत्पीतुदारूस्तस्मात्स सुरभिर्गन्धाद्धि समभवत्तस्मादुज्वलनस्तेजसो हि समभवत्तेनैवैनं तद्रूपेण समर्द्धयति तद्यत्तावभितोऽग्निष्ठं भवतस्तस्मादिमे अभितो नासिकां चक्षुषी स्व एवैनौ तदायतने दधाति॥५॥

अथ यत्कुन्तापभासीद्यो मज्जा स सार्द्धंऽ समवद्रुत्य श्रोत्रत उदभिनत्स एव वनस्पतिरभवद्बिलस्तस्मात्तस्यान्तरतः सर्वमेव फलमाद्यं भवति तस्मादु हारिद्र इव भवति हारिद्र इव हि मज्जा तेनैवैनं तद्रूपेण समर्द्धयत्यन्तरे पैतुदारवौ भवतो बाह्ये बैल्वा अन्तरे हि चक्षुषी बाह्ये श्रोत्रे स्व एवैनाऽस्तदायतने दधाति॥६॥

अस्थिभ्य एवास्य खदिरः समभवत्तस्मात्स दारुणो बहुसारो दारुणमिव ह्यस्थि तेनैवैनं तद्रूपेण समर्द्धयत्यन्तरे बैल्वा भवन्ति बाह्ये खदिरा अन्तरे हि मज्जानो बाह्यान्यस्थीनि स्व एवैनाऽस्तदायतने दधाति (भवन्ति बाहेप्या अन्तराणि ह्यस्थीनि बाह्यानीमाऽसानि स्व एवैनाऽ स्तदायतने दधाति)॥७॥

माऽसेभ्य एवास्य पलाशः समभवत्तस्मात्स बहुरसो लोहितरसो लोहितमिव हि माऽसं तेनैवैनं तद्रूपेण समर्द्धयत्यन्तरे खादिरा भवन्ति बाह्ये पालाशा अन्तराणि ह्यस्थीनि बाह्यानि माऽसानि स्व एवैनाऽस्तदायतने दधाति॥८॥

अथ यदेकविंऽ शतिर्भवन्त्येकविंऽशत्यरत्नय एकविंऽशो वा एष य एष तपति द्वादश मासाः पञ्चर्त्तवस्त्रय इमे लोका असावादित्य एकविंऽशः सोऽश्वमेधः एष प्रजापतिरेवमेतं प्रजापतिं यज्ञं

Prajāpati had escaped, his body began to bloat. What phlegm was there, it flowed out all at once and burst out from inside through the nostril. That became this tree, *Rajjudāla*. Hence it is phlegmatic. It indeed came into being from the phlegm and so he endows it with that form. That (*Rajjudāla*) *Yūpa* is nearest to the fire because that is the central one and nose is the central one among the channels of *Prāṇa*. He thus puts it in its own place.

5. What brilliance in the form of water, what fragrance there was (in Prajāpati), that flowded out in one lot and burst forth from inside through the eye. It became there tree, *Pītadru*. Hence that wood is sweet-smelling, since it originated from fragrance. It is inflamable because it came out of brilliance. With that quality, he endows it with. Because these two (*Yūpas* of *Pītadru*) are on the two sides; these two eyes are on the two sides of the nose. Thus he puts them in their own place.

6. What spinal liquid, what marrow there was (in Prajāpati's body), that flowed-out in one lot and burst forth through his ear and became that *Bilva* tree. Everything inside the fruit of that tree is eatable. It is yellowish in colour because the marrow is yellow and with that form, he endows it. The *Yūpas* made of *Pītadru* are inside (nearer the centre) and those of *Bilva* wood are at the out-side; because the eyes are inside and the ears are outside. Thus he places them in the proper position.

7. The *Khadira* tree emerged from his (Prajāpati's) bones. Hence it is hard and very strong, since bones are very hard and strong. Thereby he endows it with its own form. The *Yūpas* of *Bilva* are inside and those of *Khadira* are outside; because the marrow is inside and the bones are outside. Thus he places them in the proper position.

8. From the flesh (of Prajāpati) emerged the *Palāśa* tree. Hence it is very juicy and has a red exudation. The flesh is bloody as it were (in appearance), and so he endows it with its own form. The *Yūpas* of *Khadira* are inside and those of the *Palāśa* are outside, because the bones are inside and the flesh is outside. Thus he places them in the proper position.

9. Now, why there are twenty-one (each twenty-one cubits high) is because the one that that shines yonder (sun) is twenty-one-fold. There are twelve months, five seasons, these three worlds and yonder sun is the twenty-first

कृत्स्नꣳ सꣳस्कृत्य तस्मिन्नेकविꣳशतिमग्नीषोमीयान्पशूनालभते तेषाꣳ समानं कर्मेत्येतत्पूर्वेद्युः कर्म॥ ९॥ इति चतुर्थं ब्राह्मणम्॥

॥ इति चतुर्थोऽध्यायः॥

and he is the *Aśvamedha* and thus the Prajāpati. Having thus completely restored this Prajāpati (the *Aśvamedha* sacrifice), he immolates in it twenty-one *Paśus* for Agnī-Soma; for these there is one common set of procedures. This is the ritual of the day proceeding (the first *Sutyā*). (Fourth Brāhmaṇa Ends.)

(Chapter Four Ends.)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

अथ प्रातर्गोतमस्य चतुरुत्तर स्तोमो भवति तस्य चतसृषु बहिष्पवमानमष्टास्वाज्यानि द्वादशसु माध्यन्दिनः पवमानः षोडशसु पृष्ठानि विंशत्यामार्भवः पवमानश्चतुर्विंशत्यामग्निष्टोमसाम॥१॥

तस्य हैकेऽग्निष्टोमसाम चतुः साम कुर्वन्ति नाग्निष्टोमो वोक्थ्य इति वदन्तस्तद्यदि तथा कुर्युः सार्धंः स्तोत्रियंः शस्त्वा सार्द्धमनुरूपंः शंःसेद्रथन्तरं पृष्ठंः राथन्तरंः शस्त्रमग्निष्टोमो यज्ञस्तेनेमं लोकमृध्नोति॥२॥

एकविंशतिः सवनीयाः पशवः सर्व आग्नेयास्तेषांः समानं कर्मेत्यु हैक आहुर्द्वे त्वेवैते एकादशिन्यावालभेत य एवैकादशिनेषु कामस्तस्य कामस्याप्त्यै संःस्थितेऽग्निष्टोमे परिहृतासु वसतीवरीष्वध्वर्युरन्नहोमान् जुहोति तेषामुक्तं ब्राह्मणं प्राणाय स्वाहापानाय स्वाहेति द्वादशभिरनुवाकैर्द्वादश मासः संवत्सरः सर्वंः संवत्सरः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥३॥

एकविंशं मध्यममहर्भवत्थसौ वा आदित्य एकविंशः सोऽश्वमेधः स्वेनैवैनंः स्तोमेन स्वायां देवतायां प्रतिष्ठापयति तस्मादेकविंशम्॥४॥

यद्वेवैकविंशमेकविंशो वै पुरुषो दश हस्त्या अङ्गुलयो दश पाद्या आत्मैकविंशस्तद-नेनैकविंशेनात्मनैतस्मिन्नेकविंशे प्रतिष्ठायां प्रतितिष्ठति तस्मादेकविंशम्॥५॥

यद्वेवैकविंशमेकविंशो वै स्तोमानां प्रतिष्ठा बहु खलु वा एतदेतस्मिन्नहन्युच्चावचमिव कर्म

Chapter Five

BRĀHMAṆA I

1. Then at the next morning, there is the chanting of the *Stoma* of Gotama in which each *Stoma* successively increases by four verses. The *Bahiṣ-Pavamāna* on four, *Ājya Stotra* on eight, the *Mādhyandina Pavamāna* on the twelve, the *Pṛṣtha Stotra* on the sixteen, the *Ārbhave Pavamāna* on the twenty and the *Agniṣṭoma Sāman* on twenty-four verses.

2. In that, some make the *Agniṣṭoma-Sāman*, a *Sāman* of four verses, saying, "It is neither an *Agniṣṭoma* nor an *Ukthya*." In that case let him (the Hotā) after reciting the *Stotriya Pragātha* together, recite the *Anurūpa Pragātha* together; the *Rathantara Pṛṣṭha*, the *Śastra* of the *Rathantara* of *Agniṣṭoma* sacrifice. By this he gains this world.

3. There are twenty-one *Savanīya Paśus* (on the *Sutya* days); but he should immolate two sets of eleven *Paśus* to obtain whatever desired object there may be belonging to the set of eleven. When the *Agniṣṭoma* is completed and *Vasatīvarī* waters are carried round, the Adhvaryu offers the *Anna Homas* (oblations of food). Their significance has been already explained. Accompanied by the chants of twelve *Anuvākas*, he offers - "To *Prāṇa-Svāhā*; To *Apāna-Svāhā* etc., For, the year has twelve months and year is everything and the *Aśvamedha* is everything. (So he offers) for the gaining of everything and for owning everything."

4. The central day happens to be an *Ekaviṁśa* day (where all *Stotras* are of twenty-one verses each). This yonder sun is twenty-one fold; he is the *Aśvamedha*. By his own *Stoma*, in his own deity, he establishes. Hence it is an *Ekaviṁśa* day.

5. And why it is an *Ekaviṁśa* day is because man is twenty-one-fold; for he has ten fingers, ten toes and the body as the twenty-first. Thus with his twenty-one-fold self, he gets established in this twenty-one-fold day. Therefore it is an *Ekaviṁśa* day.

6. Again why it is an *Ekaviṁśa* day? *Ekaviṁśa* is the base of the *Stomas*. Manifold is that ever-varying performance which takes place on this day. Since he

क्रियते तद्यदेतदेतस्मिन्नहन्युच्चावचं बहु कर्म क्रियते तदेतस्मिन्नेकविꣳशे प्रतिष्ठायां प्रतिष्ठितं क्रियाता इति तस्माद्वेवैतदेकविꣳशमहः॥६॥

तस्य प्रातः सवनमग्निं तं मन्ये यो वसुरिति होता पाङ्क्तमाज्यꣳ शस्त्वैकाहिकमुपसꣳशꣳसति बार्हतं च प्र उगं माधुच्छन्दसं च त्रिचश[1] उभे सꣳशꣳसति यश्च बार्हते प्र उगे कामो य उ च माधुच्छन्दसे तयोरुभयोः कामयोरास्त्यै क्लृप्तं प्रातः सवनम्॥७॥

अथातो माध्यन्दिनꣳ सवनमतिच्छन्दाः प्रतिपन्मरुत्वतीयस्य त्रिकद्रुकेषु महिषो यवाशिरमित्यतिष्ठा वा एषा छन्दसां यदतिच्छन्दा अतिष्ठा अश्वमेधो यज्ञानामश्वमेधस्यैवाप्त्यै सैषैव त्रिः शस्ता त्रिचः संपद्यते तेनो तं काममाप्नोति यस्त्रिच इदं वसो सुतमन्ध इत्यनुचर एष एव नित्य एकाहातान इत्था हि सोम इन्मदेऽवितासि सुन्वतो वृक्तबर्हिष इति पङ्क्तिश्च षट्पदाश्च शस्त्वैकाहिके निविदं दधातीति मरुत्वतीयम्॥८॥

अथातो निष्केवल्यं महानाम्न्यः पृष्ठं भवन्ति सानुरूपाः सप्रगाथाः शꣳसति सर्वे वै कामा

१. तृचश

wishes that the manifold and ever-varying performance which has to take place on this day, shall take place, so that he could get established on the *Ekaviṃśa* base, (he makes) it an *Ekaviṁśa* day.

7. Now the *Prātaḥ-savana* of this day - the Hotā having chanted the *Ājya-Stotra* in the Paṅkti metre (saying) "I consider Agni who is good...etc.," follows it up with the chant of a one-day *Somayāga*. Then he recites together in a triplets both *Bārhata Prauga* (the *Prauga Śastra* in Bṛhati) and Madhucchandasā. This is to obtain what desire is there in the *Bārhata Prauga* and in the Madhucchandasa. This much constitutes the morning *savana*.

8. Now the mid-day *savana* - the opening chant of the *Marutvatiya Śastra* and Aticchandas (which reads) "In the three troughs, the buffalo drank the barley - draught." This Aticchandas is indeed outstanding among the metres and the *Aśvamedha* is outstanding among the sacrifice. This one being repeated thrice, becomes a *Tṛca* and hence he obtains that desire which is contained in *Tṛca*. "Here, O good one, is the pressed plant" is the *Anucara* and this same *Tṛca* refrain which is the link of the one-day's *Somayāga*. Having recited both in Paṅkti "here in the Soma drought alone (the Brahman) gave you strength"; and the six-footed ones "the patron you are of the one who offers Soma." He inserts that *Nivid* in the hymn of the one-day's sacrifice. This much for the *Marutvatiya Śastra*.

9. Then (we deal with) the *Niṣkevalya Śastra*. The *Mahānāmni* chants are the *Pṛstha Stotras* which he recites along with the *Anurūpas* and *Pragāthās*, for obtaining all the objects of desire. Because in the *Mahānāmnis* and in the *Aśvamedha* are contained all objects of desire. Having recited the Paṅkti chants "Indra has grown in revelry"; "This sacred work did you protect in fights with *Vṛtra*," he inserts the *Nivid* in the hymn of the one-day's sacrifice. This much is the mid-day *savana*. The chant in Aticchandas metre - "unto that god Savita within the two bowls do I sing praises" is the opening chant of the *Vaiśvadeva Śastra*. Its significance is the same as the former Aticchandas. The *Anucara* - "To meet, O lord Savita, the ever helpful, we come for our share"- contains the work '*Abhi*' which symbolises *Abhihūti* (Victory). Having recited the *Sāvitra* chants - "up rose this good Savita, the friend of the house..... etc.," he introduces the *Nivid* (just before the last *Sāvitra* chant) in the hymn of one-day's sacrifice. Having recited the four chants to heaven and earth - "the mighty heaven and earth, the most glorious.....etc.", "he introudces the *Nivid* in the

महानाम्निषु[2] सर्वे कामा अश्वमेधे सर्वेषां कामानामाप्त्या इन्द्रो मदाय वावृधे प्रेदं ब्रह्म वृत्रतूर्येष्वाविथेति पङ्क्तिश्च षट्पदाश्च शस्त्वैकाहिके निविदं दधाति क्लृप्तं माध्यन्दिनꣳ सवनम्॥९॥

अथातस्तृतीयसवनमतिच्छन्दा एव प्रतिपद्वैश्वदेवस्याभि त्यं देवꣳ सवितारमोण्योरिति तस्या एतदेव ब्राह्मणं यत्पूर्वस्या अभि त्वा देव सवितरित्यनु चरोऽभिवानभिभूत्यै रूपमुदुष्य देवः सविता दमूना इति सावित्रꣳ शस्त्वैकाहिके निविदं दधाति मही द्यावापृथिवी इह ज्येष्ठ इति चतुर्ऋचं द्यावापृथिवीयꣳ शस्त्वैकाहिके निविदं दधात्यृभुर्विभ्वा वाज इन्द्रो नो अच्छेत्यार्भवꣳ शस्त्वैकाहिके निविदं दधाति को नु वां मित्रावरुणावृतायन्निति वैश्वदेवꣳ शस्त्वैकाहिके निविदं दधातीति वैश्वदेवम्॥१०॥

अथात आग्निमारुतं मूर्धानं दिवो अरतिं पृथिव्या इति वैश्वानरीयꣳ शस्त्वैकाहिके निविदं दधात्यारुद्रास इन्द्रवन्तः सजोषस इति मारुतꣳ शस्त्वैकाहिके निविदं दधातीममूषुवो अथितिमुषमुषर्भुधमिति नवर्चं जातवेदसीयꣳशस्त्वैकाहिके निविदं दधाति तद्यदैकाहिकानि निविद्धानानि भवन्ति प्रतिष्ठा वै ज्योतिष्टोमः प्रतिष्ठाया अप्रच्युत्यै॥११॥

तस्यैते पशवो भवन्त्यश्वस्तूपरो गोमृग इति पञ्चदश पर्यङ्ग्यास्तेषामुक्तं ब्राह्मणमथैत आरण्या वसन्ताय कपिञ्जलानालभते ग्रीष्माय कलविङ्कान्वर्षाभ्यस्तित्तिरीनिति तेषाम्वेवोक्तमथैतानेकविꣳशतये चातुर्मास्यदेवताभ्य एकविꣳशतिमेकविꣳशतिं पशूनालभत एतावन्तो

२. नाम्नीषु

hymn of the one-day's sacrifice. Having recited the Ārbhavā — Ṛbhu, Vibhvān, Indra; Vāja, come to this our sacrifice.... etc.," he introduces the *Nivid* of the one day sacrifice "Who is there righteous to join, Mitra and Varuṇa.... etc.," he introduces the *Nivid* of the one-day's sacrifice. This much for the *Vaiśvadeva Śastra*.

10. Then about the evening *savana* - the starting hymn of the Vaiśvadeva is in Atichandas - "*Abhi Tyam Devam Savitāramopyoh....*" (to that God Savita enclosed within the two cups.....etc.)." The import of this is the same as before. The *Anucara* hymn for this is "*Abhi Tvā Deva Savitaḥ*... etc." (To you the Lord Savita.....etc.); this again contains the word '*Abhi*' suggesting victory. Then by chanting the hymn "*Rūpamuduṣya Devaḥ Savita Damūnā.....*" (This god Savita emerges as family friend.....etc.), for the *Śastra* to Savita. He inserts the *Nivid* in the *mantra* for the one-day's sacrifice. Having recited the four *Śastras* in praise of heaven and earth starting with "*Dyāvāpṛthivī Iha Jyāha*... etc." (Heaven and Earth, the most shining here), he inserts the *Nivid* in the *mantra* for the one-day's sacrifice. Then he recites the *Ārbhaya Śastra* "*Ṛibhur Vibhvā Vāja Indra No Acchā*.:..etc." (Ṛibhu, Vibhvān, Vāja, Indra - all of you come to our sacrifice....). Then he inserts the *Nivid* in the *mantra* for one-day's sacrifice. Then he recites the *Śastra* for Viśvedevas starting with "*Ko Nu Vām Mitrā Varuṇāvṛtayan*" (O Mitra and Varuṇa, he who is of sincere thought to you.... etc.) Then he inserts the *Nivid*. This constitutes the *Vaiśvadeva Śastra*.

11. Then about the *Agni-Māruta Śastra* - After chanting the *Vaiśvānara* hymn "The hope of the sky and the disposer of the earth....... etc.," he introduces the *Nivid* in the hymn of one-day sacrifice. Why the hymn of the one-day's sacrifice are used to introduce the *Nivid* is to see that the Yajamāna does not fall from his firm foundation; for, the *Jyotiṣṭoma* is the foundation.

12. For the (*Ekaviṁśa* day) these are the *Paśus* - a horse, a hornless he-goat, a *Gomṛga*, fifteen *Paryangyas*. The import of these has been explained. Besides are these wild *Paśus* - for the spring, he immolates three *Kapiñjalas* (wild fowls); for the summer, sparrows and for the rainy season, the *Tittiris*. The significance of these has been told. Then the *Paśus* for the twenty-one *Yūpas*. He immolates twenty-one *Paśus* for each of the eleven deities of the *Cāturmāsya* performances, for the number of deities for *Cāturmāsya* cover all the gods. All wishes are in the *Aśvamedha*; so he thinks "by pleasing all the deities, I shall gain all my wishes." But let him not do so. Only seventeen *Paśus*

वै सर्वे देवा यावत्यश्चातुर्मास्य देवताः सर्वे कामा अश्वमेधे सर्वान्देवान् प्रीत्वा सर्वान् कामानाप्रवानीति न तथा कुर्यात्ससदशैव पशूरन्मध्यमे यूप आलभेत प्रजापतिः ससदशः सर्वःससदशः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै षोडश षोडशेतरेषु षोडशकलं वा इदः सर्वमश्वमेधः[3] सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै त्रयोदश त्रयोदशारण्यानाकाशेष्वालभते त्रयोदश मासाः संवत्सरः सर्वः संवत्सरः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥१२॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथ पुरा बहिष्पवमानादश्वं निक्त्वोदानयन्ति तेन पवमानाय सर्पन्ति तस्योक्तं ब्राह्मणः स्तुते बहिष्पवमानेऽश्वमास्तावमाक्रमयन्ति स यद्यव वा जिघ्रेद्वि वा वत्तेत समृद्धो मे यज्ञ इति ह विद्यात्तमुपाकृत्याध्वर्युराह होतरभिष्टुहीति तमेकादशभिर्होताभिष्टौति॥१॥

यदक्रन्दः प्रथमं जायमान इति त्रिः प्रथमयात्रिरुत्तमया ताः पञ्चदश संपद्यन्ते पञ्चदशो वै प्रजो वीर्यं वज्रो वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहते तद्वै यजमानायैव वज्रः प्रदीयते योऽस्य [1]स्तृत्यस्तः स्तरव उप प्रागाच्छसनं वाज्यर्वोप प्रागात्परमं यत्सदस्थमिति॥२॥

एते उद्धृत्य या नो मित्रो वरुणो अर्यमायुरित्येतत्सुक्तमध्रिगावावपति[2] चतुस्त्रिंशद्वाजिनो देवबन्धोरित्यु हैक एतां वङ्क्रीणां पुरस्तादधति नेदनायतने प्रणवं दधामेत्यथो नेदकवचनेन बहु वचनं व्यवायामेति न तथा कुर्यात्सार्धमेव सूक्तमावपेदुप प्रागाच्छसनं वाज्यर्वोप प्रागात्परमं यत्सधस्थमिति॥३॥

एते उक्त्वा यदध्रिगोः परिशिष्टं भवति तदाह वासोऽधिवासः हिरण्यमित्यश्वायोपस्तृणन्ति तस्मिन्नेनमधिसंज्ञपयन्ति संज्ञप्तेषु पशुषु पन्त्यः पात्नेजनै रुदायन्ति चतस्रश्च जायाः कुमारी पञ्चमि चत्वारि च शतान्यनुचरीणां निष्ठितेषु पात्नेजनेषुमहिषीमश्वायोपनि पातयन्त्यथैनावधिवासेन

१. तृत्य
२. ध्रिग्रावा
३ सर्वः सर्वमश्वमेधः

are to be tied to the central *Yūpa*, so that he may gain and own everything. Because Prajāpati is seventeen-fold and seventeen is everything; *Aśvamedha* is everything. Sixteen each of the other *Yūpas* for the sake of gaining everything; for everything here consists of sixteen parts and *Aśvamedha* is everything. For each intermediate quarter, he ties thirteen wild *Paśus*, in order that he may gain and own everything; for the year consists of thirteen months and year is everything; *Aśvamedha* is everything. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Before the *Bahiṣpavamāna* (chanting), they bring forth the horse after cleansing it. They crawl along with it for the *Pavamāna*. Its significance has been explained. When the *Pavamāna* has been recited, they make the horse thread on the spot where from the *Pavamāna* was chanted. If the horse sniffs or turns, he may conclude - "My sacrifice is a success." Having made it thread, the Adhvaryu says - "Hotā ! Praise." The Hotā praises it (the horse) with eleven verses.

2. "You did neigh when you were first born.....etc". Thrice he praises with the first-*mantra* and thrice with the last. These amount to fifteen (First one three times then next nine once each and the eleventh one thrice) and fifteen-fold is thunderbolt. Thunderbolt is vigour. It is by means of this thunderbolt, i.e. vigour, the Yajamāna dispels the evil at the start. That thunderbolt is given to the Yajamāna to strike at whoever is to be struck down. – "The fast runner has advanced for the kill.......". "The runner has advanced to the highest place......".

3. Removing these two chants, he introduces the hymn – "Never (fail us) 'O' Mitra Varuṇa, Aryamā and Āyu....." in Adhrigu. Some others introduce before the *Vaṅkrīṇa* hymns, the one starting with "Thirty-four ribs of the horse akin to the gods....". This they do with the idea of placing the *Praṇava* (OM) in an unusual place or to make a singular usage have the sense of plural. This is not how he should do. Let him introduce the whole hymn "*Upa Pragaccasāman* etc. meaning the fast horse has gone forward for the kill.......... the horse has advanced to the highest place."

4. Having uttered these two hymns, he chants the remaining part of the *Adhrigu*. A garment, an upper garment and gold - these are spread out for the

संप्रोर्णुवन्ति स्वर्गे लोके प्रोर्णुवाथामित्येष वै स्वर्गो लोको यत्र पशुꣳ संज्ञपयन्ति निरायत्याश्वस्य शिश्नं महिष्युपस्थे निधत्ते वृषा वाजी रेतोधा रेतो दधात्विति मिथुनस्यैव सर्वत्वाय तयोः शयानयोः[३]॥४॥

अश्वं यजमानोऽभिमेथत्युत्सक्थ्या अव गुदं धेहीति तं न कश्चन प्रत्यभिमेथति नेद्यजमानं प्रतिप्रतिः कश्चिदसदिति॥५॥

अथाध्वर्युः कुमारीमभिमेथति कुमारी हयेहये कुमारि यकासकौ शकुन्तिकेति तं कुमारी प्रत्यभिमेथत्यध्वर्यो हयेहयेऽध्वर्यो यकोऽसकौ शकुन्तक इति॥६॥

अथ ब्रह्मा महिषीमभिमेथति महिषि हये हये महिषि माता च ते पिता च तेऽग्रं वृक्षस्य रोहत इति तस्यै शतꣳ राजपुत्र्योऽनुचर्यो भवन्ति ता ब्रह्माणं प्रत्यभिमेथन्ति ब्रह्मन् हयेहये ब्रह्मन् माता च ते पिता च तेऽग्रे वृक्षस्य क्रीलत[४] इति॥७॥

अथोद्गाता वावातमभिमेथति वावाते हयेहये वावात ऊर्ध्वामेनामुच्छ्रापयेति तस्यै शतꣳ राजन्या अनुचर्यो भवन्ति ता उद्गावारं प्रत्यभिमेथन्त्युद्गातर्हयेहय उद्गातरूर्ध्वमेनमुच्छ्रयतादिति[५]॥८॥

अथ होता परिवृक्तामभिमेथति परिवृक्ते हयेहये परिवृक्ते यदस्या अꣳहभेद्या[६] इति तस्यै शतꣳ सूतग्रामण्यां दुहितरोऽनुचर्यो भवन्ति ता होतारं प्रत्यभिमेथन्ति होतर्हये हये होतर्यद्देवासो ललामगुमिति॥९॥

अथ क्षत्ता पालागलीमभिमेथति पालागलि हयेहये पालागलि यद्धरिणो यवमत्ति न पुष्टं पशुमन्यत इति तस्यै शतं क्षात्रसंगृहीतृणां दुहितरोऽनुचर्यो भवन्ति ताः क्षत्तारं प्रत्यभिमेथन्ति क्षत्तर्हयेहये क्षत्तर्यद्धरिणो यवमत्ति न पुष्टं बहु मन्यत इति॥१०॥

३. It will be in the next Kaṇḍikā

४. क्रीडत

५. उच्छ्रयतादिति

६. अꣳहु

horse. On that they quieten (slaughter) it. When the *Paśus* have been strangled, the wives (of the king) come with water for washing the feet - four wives (accompanied) by one young lass as the fifth and with four hundred female attendants. When the water for the feet is ready, they cause the *Mahiṣi* (queen consort) to lie down near the (strangled) horse. They cover her with the upper garment (saying) "You cover yourself in heaven" – for, that indeed is the heaven where they immolate the *Paśus*. The male organ of the horse is kept at the lap of the queen. "May the vigorous male, the layer of seed, impregnate" - - she says for the completeness of union. While they are lying there.

5. The Adhvaryu addresses the horse - "*Utsakthyā Ava Gudam Dhehi*", for which no one responds lest there should be some one to rival the Yajamāna.

6. The Adhvaryu then addresses the young lass - "Hello, Hello, Maiden, that little she-bird"– "the young lass responds." "Adhvaryu, that little he-bird...".

7. Then Brahmā addresses the queen, "Hello, Hello-Mahiṣī, your mother and your father climb to the top of the tree..." She has a hundred princesses as attendants and they respond to Brahmā. "Hello, Hello, Brahmā, your mother and your father play on the top of the tree....".

8. Then the Udgātā addresses the favourite wife (of the king)- "Vāvātā, Hello, Hello Vāvāta; turn her upwards". She has a hundred noble women as attendants and they respond - "Udgātā, Hello, Hello, Udgātā, turn him upwards."

9. Then the Hotā tells the neglected wife (of the king)–Parivṛktā, Hello, Hello,Parivṛktā, when large meets small in this *Amhabhedī*....". She has a hundred daughters of heralds and village heads attending on her. They reply to the Hotā.- "Hotā, Hello, Hello, Hotā, when the gods favoured the *Lalāmagu*."

10. Now, the Chamberlain addresses the Pālāgalī (wife)-"Pālāgalī, Hello, Hello, Pālāgalī, when the deer eats the corn, one thinks not of the fat cattle...." She has a hundred daughters of Chamberlain and charioteers as attendants. These respond to the Chamberlain - "Chamberlain Hello, Hello, Chamberlain, when the deer eats the corn, no one thinks of the fat one.....".

सर्वासिर्वा एषा वाचो यदभिमेथिकाः सर्वे कामा अश्वमेधे सर्वया वाया सर्वान् कामानाप्रवामेत्युत्थापयन्ति महिषीं ततस्तायथेतं प्रतिपरायन्त्यथे वरे सुरभिमतीमृचमन्ततोऽन्वाहुर्दधिक्रव्णो अकारिषमित्यप वा एतेभ्य आयुर्देवताः क्रामन्ति ये यज्ञेऽपूतां वाचं वदन्ति वाचमेवैतत्पुनते देवयज्यायै देवतानामनपक्रमाय या च गोमृगे वपा भवति या चाजे तूपरे ते अश्वे प्रत्यवधायाहरन्ति नाश्वस्य वपास्तीति वदन्तो न तथा कुर्यादश्वस्यैव प्रत्यक्षं मेद आहरेत्प्रज्ञाता इतराः शृतासु वपासु स्वाहाकृतिभिश्चरित्वा प्रत्यञ्चः प्रतिपरेत्य सदसि ब्रह्मोद्यं वदन्ति पूर्वया द्वारा प्रपद्य यथाधिष्ण्यं व्युपविशन्ति॥११॥

स होताध्वर्युं पृच्छति कः स्विदेकाकी चरतीति प्रत्याह सूर्य एकाकी चरतीति॥१२॥

अथाध्वर्यु र्होतारं पृच्छति किꣳस्वित्सूर्यसमं ज्योतिरिति तं प्रत्याह ब्रह्म सूर्यसमं ज्योतिरिति ॥१३॥

अथ ब्रह्मोद्गातारं पृच्छति पृच्छामि त्वा चितथे देवसखेति तं प्रत्याहापि तेषु त्रिषु पदेष्वस्मीति॥१४॥

अथोद्गाता ब्रह्माणं पृच्छति केष्वन्तः पुरुष आविवेशेति तं प्रत्याह पञ्चस्वन्तः पुरुष आविवेशेत्येतस्यामुक्रायामुत्थाय सदसोऽधि प्राञ्चो यजमानमभ्यायन्त्यग्रेण हविर्धाने आसीनमेत्य यथायतनं पुर्युपविशन्ति॥१५॥

स होताध्वर्युं पृच्छति कास्विदासीत्पूर्वचित्तिरिति तं प्रत्यह द्यौरासीत्पूर्वचित्तिरिति॥१६॥

अथाध्वर्युर्होतारं पृच्छति क[७] ईमरे पिशङ्गिलेति तं प्रत्याहाजारे विशङ्गिलेति॥१७॥

अथ ब्रह्मोद्गातारं पृच्छति कत्यस्य विष्ठाः कत्यक्षराणीति तं प्रत्याह षडस्य विष्ठाः शतमक्षराणीति॥१८॥

७. का

11. Those words in the form of *Abhimethitas* (derisive statements) represent every kind of attainment and in the *Aśvamedha* all objects of desire are contained. "By every kind of speech, may we obtain all objects we desire for" - thus they think. They make the *Mahiṣī* to get up. Those women then return the same way they had come. Other finally utter the *mantra* containing the word *Surabhi*; (fragrance) "To *Dadhikrāvan*, have sung praises .....etc." For, from those who utter impure speech in the sacrifice, life and deities depart. So this purifies the speech for the sake of the worship of the gods; for preventing the departure of the deities. Then they place the *Vapā* of the *Gomṛga* and of the hornless he-goat on the horse and then take it (to the *Āhavanīya*) saying ,"The horse has no *Vapā*." It should not be done so. He should take out the actual fat of the horse. The fat of other (*Paśus*) is ordinary. After the *Vapās* are made, they return at the rear of the *Sadas* and hold a metaphysical discussion. Entering through the eastern door, they sit before their respective *Dhiṣṇyas*.

12. Now the Hotā asks the Adhvaryu– "Who is it that moves singly?" He replies - "The Sun travels alone."

13. The Adhvaryu asks the Hotā– "Which is equal to Sun in effulgence?" He is answered "The Brahman is equal to the Sun in effulgence."

14. The Brahmā (priest) asks to Udgātā –"I Ask you for my knowledge, O friends of Gods ... etc." (Udgātā) replies. "I am too at those three places...... etc."

15. The Udgātā asks Brahmā– "Into what, the Puruṣa has entered.... etc." and he replies "The Puruṣa (spirit) has entered into five things ..... etc. " When this (*Brahmodya*) has been uttered they get up and leaving the *Sadas*, proceed eastwards to the side of the Yajamāna. Having approached him who is sitting in front of the *Havirdhāna* (enclosure), they sit down in their respective places.

16. That Hotā asks the Adhvaryu– "What was the first conception?" He answered "The sky was the first conception."

17. Now the Adhvaryu asks the Hotā – "Please tell, who is the *Piśaṅgila* (tawny one).... etc". He replies "The unborn (or *Māyā* or night) is the *Piśaṅgila*....etc."

18. Then Brahmā asks the Udgātā– "How many kinds are there of this (sacrifice) - how many syllables....". He replies "There are six kinds of this (sacrifice) and a hundred syllables ..... ".

अथोद्गाता ब्रह्माणं पृच्छति कोऽस्य वेद भुवनस्य नाभिमिति तं प्रत्याह वेदाहमस्य भुवनस्य नाभिमिति॥१९॥

अथाध्वर्युं यजमानः पृच्छति पृच्छामि त्वा परमन्तं पृथिव्या इति तं प्रत्याहेयं वेदिः परो अन्तः पृथिव्या इति॥२०॥

सर्वांस्तिर्या[८] एषा वाचो यद्ब्रह्मोद्यꣳ सर्वे कामा अश्वमेधे सर्वया वाचा सर्वान्कामानाप्रवामेत्युदिते ब्रह्मोद्ये प्रपद्याध्वर्युर्हिरण्मयेन पात्रेण प्राजापत्यं महिमानं ग्रहं गृह्णाति तस्य पुरोरुग्घिरण्यगर्भः समवर्तताग्र इत्यथास्य पुरोऽनुवाक्या सुभूः स्वयम्भूः प्रथम इति होता यक्षन्प्रजापतिमिति[९] प्रैषः प्रजापते न त्वदेतान्यन्य इति होता यजति वषट्कृते जुहोति यस्तेऽहन्त्संवत्सरे महिमा संबभूवेति नानुवषट्करोति सर्वहुतꣳ हि जुहोति॥२१॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

अथातो वपानाꣳ होमो नानैव चरेयुरा वैश्वदेवस्य वपायै वैश्वदेवस्य वपायाꣳ हुतायां तदन्वितरा जुहुयुरिति ह स्माह सत्यकामो जाबालो विश्वे वै सर्वे देवाः तदेवैनान्यथादेवतं प्रीणातीति॥१॥

ऐन्द्राग्नस्य वपायाꣳ हुतायां तदन्वितरा जुहुयुरिति ह स्माहतुः सौमापौ मांनुतन्तव्याविन्द्राग्नी वै सर्वे देवास्तदेवैनान्यथादेवतं प्रीणातीति॥२॥

कायस्य वपायाꣳ हुतायां तदन्वितरा जुहुयुरिति ह स्माह शैलालिः प्रजापतिर्वै कः प्रजापतिमु वा अनु सर्वे देवास्तदेवैनान्यथादेवतं प्रीणातीति॥३॥

एकविꣳशतिं चातुर्मास्य देवता अनुदृत्यैकविꣳशतिधा कृत्वा प्रचरेयुरिति ह स्माह भाल्लवेय

८. सर्वांसिर्वा
९. यक्षत्प्रजा

19. Now the Udgātā questions the Brahmā– "Who knows the navel of this Universe ....". He replies– "I know the navel of the Universe.....".

20. Then the Yajamāna asks the Adhvaryu–"I ask you which is the farthest end of the earth....". He replies, "This *vedī* (altar-site) is the farthest end of the earth .....".

21. The *Brahmodya* (metaphysical discussion) marks the complete attainment of speech. *Aśvamedha* contains all desires and so (they think) "Let us attain all desires by means of all speech." When the *Brahmodya* is over, the Adhvaryu enters (the *Havirdhāna* enclosure) and in a golden vessel draws the *Soma-Graha* for Prajāpati called *Mahima-Graha.* The *Puroruk* (*Yajuṣ* formula preliminary to drawing a *Soma-Graha*) is--"The *Hiraṇyagarbha* was first produced....etc.". Its *Puronuvākya* is "well born, self-born at first etc." The praise chant for this (*Mahima-Graha*) is "May the Hotā offer to Prajāpati......etc." The Hotā utters (the offering formula) "O Prajāpati, None other than you....etc." and as the *Vaṣatkāra* is pronounced (the Adhvaryu) offers (the *Mahima-Graha*) saying "What *Mahimā* or greatness of yours there has been in the day and the year." He does not utter *Anuvaṣaṭkāra* (repeating *Vauṣat*), for he offers the contents of the *Graha* all in one stretch. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Now about the offering of *Vapās*– "Upto the offering of the *Vapā* for Viśvedevas, separate oblations are to be offered. After the offering of the *Vapā* for Viśvedevas, following that the others are to be offered"–This is what Satyakāma Jābāla said. Because Viśvedevā means all the deities and these deities, he gratifies, one by one.

2. The two Saumapa Mānutantavya said – "Soon after the *Vapā* offering is made to Indra-Agni, the offerings to the other deities should be given." For, Indra-Agni cover all the deities and these deities he places one by one.

3. Śailāli opined – "When the *Vapā* for '*Ka*' has been offered, then other offerings should follow." For '*Ka*' is Prajāpati and all other gods follow Prajāpati and these deities he gratifies one by one.

4. Bhāllaveya said, "After offering oblations to the twenty-one deities of the *Cāturmāsya*, they should proceed after making twenty-one parts of the *Vapā* ."

एतावन्तो वै सर्वे देवा यावत्यश्चातुर्मास्य देवतास्तदेवैनान्यथादेवतं प्रीणातीति नानैव चरेयुरितीन्द्रोतः शौनकः किमुत त्वरेरंस्तदेवैनान्यथादेवतं प्रीणातीत्येतदाह तेषां वचोऽन्या त्वेवात स्थितिः॥४॥

अथ होवाच याज्ञवल्क्यः सकृदेव प्राजापत्याभिः प्रचरेयुः सकृद्देवदेवत्याभिस्तदेवैनान्यथादेवतं प्रीणात्यञ्जसा यज्ञस्य सꣳस्थामुपैति न ह्वलतीति हुतासु वपासु प्रपद्याध्वर्यू रजतेन पात्रेण प्राजापत्यं महिमानमुत्तरं ग्रहं गृह्णाति तस्य पुरोरुग्यः प्राणतो निमिषतो महित्वेति विपर्यस्ते याज्यानुवाक्ये अयातयामताया एष एव प्रैषो वषट्कृते जुहोति यस्ते रात्रौ संवत्सरे महिमा संबभूवेति नानुवषट्करोति तस्योक्तं ब्राह्मणं नान्येषां पशूनां तेदन्या अवद्यन्त्यवद्यन्त्यश्वस्य दक्षिणतोऽन्येषां पशूनामवद्यन्त्युत्तरतोऽश्वस्य प्लक्षशारवास्वन्येषां पशूनामवद्यन्ति वेतसशाखास्वश्वस्य॥५॥

तदु होवाच सात्ययज्ञिरितरथैव कुर्युः पथ एव नापोदित्यमिति पूर्वा त्वेव स्थितिरुक्थ्यो यज्ञस्तेनान्तरिक्षलोकमृध्नोति सर्वस्तोमोऽतिरात्र उत्तममहर्भवति सर्वं वै सर्वस्तोमोऽतिरात्रः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥६॥

तस्य त्रिवृद्बहिष्पवमानं पञ्चदशान्याज्यानि सप्तदशो माध्यन्दिनः पवमान एकविꣳशानि पृष्ठानि त्रिणवस्तृतीयः पवमानस्त्रयस्त्रिꣳशमग्निष्टोम सामैकविꣳशान्युक्थ्यान्येकविꣳशः षोडशी पञ्चदशी रात्रिस्त्रिवृत्सन्धिर्यद्द्वितीयस्याह्नः पृष्ठ्यस्य षडहस्य तच्छस्त्रमतिरात्रो यज्ञस्तेनामुं लोकमृध्नोति॥७॥

Those gods in *Cāturmāsya* account for all the deities. Thus he pleases these deities one by one. Indrota Śaunaka opined - "Separate offerings are to be made." Why should one hurry up? Thus he gratifies the deities one by one. These are their opinions, but in practice it is different.

5. Now Yāgñavalkya said – "The offerings of the *Vapās* of the *Paśus* for Prajāpati are to be made simultaneously; and those meant for single gods. Only then he gratifies all the gods immediately and easily reaches the completion of the sacrifice and does not faulter. After the *Vapās* are offered, the Adhvaryu enters (the *Havirdhāna* enclosure) and collects the second *Mahima-Graha* for Prajāpati in a silver vessel. The *Puroruk* chants for it is "He who by his greatness has become the one king of the breathing and winking world...... etc." The *Anuvākya* chant and the offering (*Yajuṣ*) *mantra* are interchanged to avoid their becoming stale. The *Praiṣa* utterance (to the Hotā) is the same (as for the first *Mahima-Graha*). As the *Vaṣaṭkāra* is uttered, he offers saying "What greatness of yours there has been in the night, the year." There is no repeating of the *Vaṣaṭkāra* and its import has been explained. They do not make sacrificial portions of the blood of the other *Paśus*; that of the horse, they do make portions. On the right side, they make portions of the other *Paśus* (of Prajāpati excepting the horse) and of the horse on the left side (of the altar). He makes portions (of the blood) of the *Paśus* of Prajāpati, other than the horse, on the branches of *Plakṣa* and that of the horse on bamboo branches.

6. But Sātyayagñi said – "They may do it either way. Only the (right) track should not be missed." But what is said above is the prevalent practice. The sacrifice (on the second day) is an *Ukthya*. By that he enriches the aerial region. The last day is the *Sarvastoma Atirātra* (*Atirātra* with all the *Stomas*) *Sarvastoma* is everything (*Atirātra* with all the *Stomas*) *Sarvastoma* is everything, *Atirāta* is everything and *Aśvamedha* is everything (So that last day's *Sarvastoma Atirātra*) is for gaining everything and for owning everything.

7. Its *Bahiṣpavamāna* is in the *Trivṛt* (*Stoma* of nine - verses). The *Ājya Stotras* are in the *Pañcadaśa* (15) *Stoma*. The mid day *Pavamāna Stotra* is in the *Saptadaśa* (17) *Stoma*. The *Pṛṣṭha Stotras* are in the *Ekaviṁśa* (21) *Stomas*. The third *Pavamāna* is the *Triṇava* (3 x 9 = 27) *Stoma*; the *Agniṣṭoma Sāman* in the *Trayastriṁśa* (33), the *Ukthas* in the *Ekaviṁśa* (21); the *Soḍaśin* in the *Ekaviṁśa* (21); the *Rātri Sāmans* in the *Pañcadaśa* (15); The *Sandhi* chants in *Trivṛt* (9). Whatever *Śastra* is recited for the second day of the *Pṛṣthya Ṣaḍaha*, the same is employed in the *Atirātra*. By this he enriches the yonder world (heaven).

एकविंशतिः सवनीयाः पशवः सर्व आग्नेयास्तेषाꣳ समानं कर्मत्यु हैक आहुश्चतुर्विꣳशतिं त्वेवैतान् गव्यानालभेत द्वादशभ्यो देवताभ्यो द्वादश मासाः संवत्सरः सर्वꣳ संवत्सरः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥८॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

एतेन हेन्द्रोतो दैवापः शौनको जनमेजयं पारिक्षितं याजयाञ्चकार तेनेष्ट्वा सर्वां पापकृत्याꣳ सर्वां ब्रह्महत्यामपजघान सर्वाꣳ ह वै पापकृत्याꣳ सर्वां ब्रह्महत्यामपहन्ति योऽश्वमेधेन यजते॥१॥

तदेतद्गाथयाभिगीतमासन्दीवति धान्यादꣳ रुक्मिणꣳ हरितस्रजम्। अबध्नादश्वꣳ सारङ्गं देवेभ्यो जनमेजय इत्येते एव पूर्वे अहनी॥२॥

ज्योतिरतिरात्रस्तेन भीमसेनमेते एव पूर्वे अहनी गौरतिरात्रस्तेनोरग्रसेनमेते[1] एव पूर्वे अहनी आयुरतिरात्रस्तेन श्रुतसेनमित्येते पारिक्षितीयास्तदेतद्गाथयाभिगीतं पारिक्षिता यजमाना अश्वमेधैः परोऽवरम्। अजहुः कर्म पापकं पुण्याः पुण्येन कर्मणेत्येते एव पूर्वे अहनी॥३॥

अभिजिदतिरात्रस्तेन ह पर आह्णार ईजे कौसल्यो राजा तदेतद्गाथयाभिगीतमह्णारस्य परः पुत्रोऽश्वं मेध्यमबन्धयद्धैरण्यनाभः कौसल्यो दिशः पूर्णा अमꣳ हतेत्येते एव पूर्वे अहनी॥४॥

विश्वजिदतिरात्रस्तेन ह पुरुकुत्सो दौर्ग्रहेणेज ऐक्ष्वाको राजा तस्मादेतदृषिणाभ्यनूक्तमस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्ग्रहे बध्यमान इत्येते एव पूर्वे अहनी॥५॥

महाव्रतमतिरात्रस्तेन ह मरुत्त आविक्षित ईज आयोगवो राजा तस्य ह ततो मरुतः परिवेष्टारोऽग्निः क्षत्त विश्वे देवाः सभासदो बभूवुस्तदेतद्गाथयाभिगीतं मरुतः परिवेष्टारो मरुत्तस्यावसन्गृहे।

१. स्तेनोग्रसेन

8. "The *Savanīya Paśus* are twenty-one—all meant for Agni and they have the same formalities" –So say some people. But let him immolate those twenty-four *Paśus* of cow's species for the twelve deities. For, a year has twelve months; the year is everything and *Aśvamedha* is everything. So, for the sake of gaining everything and owning everything (let him immolate twenty-four *Gavya Paśus*). (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Once, Indrota, Daivāpa Śaunaka caused Janamejaya, the son of Parīkṣit to perform this (*Aśvamedha*) sacrifice. By this sacrifice, he (Janamejaya) put an end to all evil actions, all killing of brahmins. So, he who performs *Aśvamedha* puts an end to all evil acts and all *Brahmahatyā*.

2. It is on this, indeed, there is a *Gāthā* (euology) sung– "At *Āsandivatī* (city of throne), Janamejaya tied (to the *Yūpa*), a black-spotted, grain-eating horse, for the gods, which had golden ornaments and yellow-garlands." The same for the first two days and–

3. (caused to perform) *Jyoti - Atirātra* by Bhīmasena. Those same first two days and a *Go-Atirātra* they performed for king Ugrasena. The same for the first two days and a *Āyuratirātra* they performed for king Śrutasena. Those are the descendants of Parīkṣit about whom the *Gāthā* sings – "These Yajamānas of the Parīkṣit's family, one after the other, performed *Aśvamedha* sacrifices and righteous as they are with their meritorious deeds, got rid of sinful acts." The same for the first two days and –

4. An *Abhijit-Atirātra*, they performed for Para-Āhṇār, the king of *Kosala* and this *Gāthā* has been sung on that – "Para Āhṇār's son, the Kauśalya Para, Hairaṇya-garbha caused a horse fit for sacrifice to be tied (to the *Yūpa*) and gave away the entire regions (to *Ṛtviks* as *Dakṣiṇā*)." The same for the first two days, and–

5. With *Viśvajit-Atirātra*, they performed *Daurgraha* (*Aśvamedha* for Purakutsa - Aikṣvāka. That is why it is said by the *Ṛṣi* (in the Ṛgveda) "These, the seven *Ṛṣis*, were there our fathers, when *Daurgraha* (horse) was tied"– The same for the first two days and–

6. A *Mahāvrata-Atirātra*, they got performed by Marutta-Āvikṣita, the Ayogava king, in which the Maruts became his body-guards, Agni his Chamberlain and

आविक्षितस्याग्निः क्षत्ता विश्वे देवाः सभासद इति मरुतो ह वै तस्य परिवेष्टारोऽग्निः क्षत्त विश्वे देवाः सभासदो भवन्ति योऽश्वमेधेन यजत एते एव पूर्वे अहनी॥६॥

असोर्यामोऽतिरात्रस्तेन हैतेन क्रैव्य ईजे पाञ्चालो राजा क्रिवय इति ह वै पुरा पञ्चालानाचक्षते तदेतद्गाथयाभिगीतमश्वं मेध्यमालभत क्रिवीणामतिपूरुषः पाञ्चालः परिवक्रायाः सहस्रशतदक्षिणमिति॥७॥

अथ द्वितीयया सहस्रमासन्नयुता शता च पञ्चविंशतिः। दिक्तो दिक्तः पञ्चालानां ब्राह्मणा या विभेजिर इति॥८॥

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदशं तृतीयमहः सोक्थ्यकमेकविंशः[२] षोडशी पञ्चदशी रात्रिस्त्रिवृत्सन्धिरिति॥९॥

एषोऽनुष्टुप्संपन्नस्तेन हैतेन ध्वसा द्वैतवन ईजे मात्स्यो राजा यत्रैतद्वैतवनं[३] सरस्तदेतद्गाथयाभिगीतं चतुर्दश द्वैतवनो राजा सङ्ग्रामजिद्धयान्। इन्द्राय वृत्रघ्नेऽबध्नात्तस्माद्वैतवनं[४] सर इति॥१०॥

चतुर्विंशाः पवमानास्त्रिवृदभ्यावर्तं चतुश्चत्वारिंशाः पवमाना एकविंशमभ्यावर्तमष्टाचत्वारिंशाः पवमानास्त्रयस्त्रिंशमभ्यावर्तमाग्निष्टोमसामाद्द्वात्रिंशान्युक्थान्येक विंशः षोडशी पञ्चदशी रात्रिस्त्रिवृत्सन्धिरिति॥११॥

एतद्विष्णोः क्रान्तं तेन हैतेन भरतो दौः षन्तिरीजे[५] तेनेष्ट्वेमां व्यष्टिं व्यानशे येयं भरतानां तदेतद्गाथयाभिगीतमष्टासप्ततिं भरतो दौः[६] षन्तिर्यमुनामनु गङ्गायां वृत्रघ्नेऽबध्नात्पञ्चपञ्चाशतं हयानिति॥१२॥

२. सोक्थक

३. यत्रैतद्वैत

४. तस्माद्वैत

५. दौःष्य

६. दौःष्य

the Viśvadevas were his assemble members. On this the *Gāthā* is sung– "The Maruts stayed in the house of Marutta; the Chamberlain of *Avikṣata* was Agni and the Viśvedevas were the assembly members for him who performs *Aśvamedha.*" The same for the first two days and–

7. An *Aptoryama-Atirātra*, they got performed by Kraivya the *Pāñcāla* king. In those days the *Pāñcālas* used to be called Krivayas. That has been sung by this *Gāthā* – "At *Pauvakra*, the *Pāñcāla* overlord of the Krivas tied (to the *Yūpa*), a horse fit for sacrifice with a hundred thousand (cows) as *Dakṣiṇā.*"

8. By a second *Gāthā* (it is said) "A crore of *Paśus* there were which the brāhmins of *Pāñcāla* from every directions, divided among them."

9. The *Agniṣṭoma* in *Trivṛt* (nine) *Stoma*, the *Ukthya* in the *Pañcadaśa Stoma*, and for the third day, the *Uktha Stotras* in *Saptadaśa*, the *Ṣoḍaśin Stotra* in the *Eka Viṁśa*, the *Rātri Stotras* in the *Pañcadaśa* and the *Saṅdhi Stotra* in *Trivṛt.*

10. Thus the Anuṣṭhubh gets completed. With this *Dhvasa - Dvaitavana*, the king of the *Matsyas* performed the sacrifice and it is on this, the *Gāthā* is sung - "*Dvaitavana*, victorious in battle, tied (to the *Yūpa*) fourteen horses for Indra, the killer of Vṛtra and from that, the lake *Dvaitavana* (got its name)."

11. The *Pavamānas* in *Caturviṁśa Stoma*, those repeatedly performed (*Abhyāvarta*) in *Tṛvṛt Stoma*, the *Pavamānas* in *Catuścatvāriṁśa Stoma*, and those repeatedly performed in the *Ekaviṁśa*, the *Pavamānas* in *Aṣtacatvāriṁśa Stoma* and those repeatedly performed in *Trayastriṁśa.* Upto the *Agniṣṭoma Sāmans*, the *Uktha Stotras* in the *Dvātriṁśa*, the *Ṣoḍaśin* in the *Ekaviṁśa*, the *Rātri Stotras* in the *Pañcadaśa* and the *Sandhi* in *Tṛvṛt.*

12. This constitutes the striding of Viṣṇu. With this Bharata, the son of Duṣyanta, performed the sacrifice and after performing that, he won that wide authority which belongs to Bharatas to this day. It is on this the *Gāthā* is sung - "Bharata, the son of Duṣyanta tied (to the *Yūpa*) seventy-eight horses for the killer of *Vṛtra* on the banks of the Yamunā and fifty-five on the banks of the Gaṅgā."

अथ द्वितीयया त्रयस्त्रिꣳशꣳ शतꣳ राजाश्वान्बध्वाय मेध्यान्सौद्युम्निरत्यष्टादन्यानमायान्मायवत्तर इति॥१३॥

अथ तृतीयया शकुन्तला नाडपित्यप्सरा भरतं दधे परः सहास्त्रान्निन्द्रायाश्वान्मेध्यान्य आहरद्विजित्य पृथिवीꣳ सर्वामिति॥१४॥

अथ चतुर्थ्या महदद्य भरतस्य न पूर्वे नापरे जनाः। दिवं मर्त्य इव बाहुभ्यां नोदापुः पञ्च मानवा इति॥१५॥

एकविꣳशस्तोमेनर्षभो याज्ञतुर ईजे श्विक्नानाꣳ राजा तदेतद्गाथयाभिगीतं याज्ञतुरे यजमाने ब्रह्माण ऋषभे जनाः। अश्वमेधे धनं लब्ध्वा विभजन्ते स्म दक्षिणा इति॥१६॥

त्रयस्त्रिꣳशस्तोमेन शोणः सात्रासाह ईजे पाञ्चालो राजा तदेतद्गाथयाभिगीतꣳ सात्रासाहे यजमानेऽश्वमेधेन तौर्वशाः। उदीरते त्रयस्त्रिꣳशाः षट् सहस्राणि वर्मिणामिति॥१७॥

अथ द्वितीयया षट्षट् षड्वा सहस्राणि यज्ञे लोकपितुस्तव[७] उदीरते त्रयस्त्रिꣳशाः षट् सहस्राणि वर्मिणामिति॥१८॥

अथ तृतीयया सात्रासाहे यजमाने पाञ्चाले राज्ञि सुस्रजि। अमाद्यदिन्द्रः सोमेनातृप्यन् ब्राह्मणा धनैरिति॥१९॥

गोविनतेन शतानीकः सात्राजित ईजे काश्यस्याश्वमादाय ततो हैतदर्वाक्काशयोऽग्निन्नादधत आत्तसोमपीथाः स्म इति वदन्तः॥२०॥

तस्य विधा चतुर्विꣳशाः पवमानास्त्रिवृदभ्यावर्तं चतुश्चत्वारिꣳशाः पवमाना एकविꣳशन्याज्यानि

७. कोक

13. By a second *Gāthā*, it is said "Having tied a hundred and thirty-three horses, fit for sacrifice, King Saudyumni, the deceitful overcame his enemies, not so clever."

14. By a third (*Gāthā*, which says) - At *Nādapit* (the location of Kaṇva's hermitage), Śakuntalā conceived Bharata, who after conquerring the whole earth, collected for Indra more than a thousand horses, fit for sacrifice.

15. By a fourth (*Gāthā* it is said) - "The greatness attained by Bharata was not attained by the kings who preceded him or those who succeeded him, nor even the five descendants of Manu."

16. With the *Ekaviṁśa Stoma* (throughout the three days) Ṛṣabha-Yagñatura, the king of the *Śvikas*, performed (this sacrifice), on which this *Gāthā* is sung- "When Ṛsabha-Yagñatura was performing sacrifice, the brahmins receiving wealth as *Dakṣiṇā* were sharing it (among themselves)."

17. With the *Trayastriṁśa Stoma* (throughout the three days) Sona-Sātrāsāha, the *Pāñcāla* king performed this sacrifice and it is praised by this *Gāthā* which is sung – "When *Sātrāsāha* performed the *Aśvamedha*, the thirty-three *Stomas* emerged in the form of *Taurvasa* (horses) along with six thousand warriors with armours."

18. By a second *Gāthā* (It is said) – " At the sacrifice of your father, the lord of the earth, (or) O *Ko Ka* at your father's sacrifice, the *Trayastriṁśa Stomas* appear each as six times six thousand horses and six-thousand warriors with armours."

19. By a third *Gāthā* (it is said) – "When *Pāñcāla* king Sātrāsāha, well-garlanded, was performing the (*Aśvamedha*) sacrifice, Indra enjoyed with *Soma* and the brahmins with *Dakṣiṇā*.

20. Śatānīka-Sātrājita performed the *Govinata* (form of *Aśvamedha*) after capturing the horse of the Kāśya king. From that times the Kāśins do not maintain the sacrificial fires saying "Our *Soma* drink has been taken away from us."

21. Its procedure (of *Govinata-Aśvamedha*)–The *Pavamāna Stotras* in *Caturviṁśa Stoma*, those repeatedly perfomred are in *Trivṛt Stomas*, the *Pavamānas* in the

त्रिणवान्युक्थान्येकविꣳशानि पृष्ठानि षट्त्रिꣳशाः पवमानास्त्रयस्त्रिꣳशमभ्यावर्तमाग्निष्टोमसामादेकविꣳशान्युक्थान्येकविꣳशः षोडशी पञ्चदशी रात्रिस्त्रिवृत्सन्धिः॥२१॥

तदेतद्गाथयाभिगीतꣳ शतानीकः समन्तासु मेध्यꣳ सात्राजितो हयम्। आदत्त यज्ञङ्का शीनां भरतः सत्वतामिवेति॥२२॥

अथ द्वितीयया श्वेतꣳ समन्तासु वशं चरन्तꣳशतानीको धृतराष्ट्रस्य मेध्यम्। आदाय सद्वा[८] दशमास्यमश्वꣳ शतानीको गोविनतेन हेज इति॥२३॥

अथ चतुर्थ्यामिहदद्य भरतानां न पूर्वे नापरे जनाः। दिवं मर्त्य इव पक्षाभ्यां नोदापुः सप्त मानवा इति ॥२४॥

अथातो दक्षिणानां मध्यं प्रति राष्ट्रस्य यदन्यद्भूमेश्च पुरुषेभ्यश्च ब्राह्मणस्य च वित्तात्प्राची दिग्धोतुर्दक्षिणा ब्रह्मणः प्रतीच्यध्वर्योरुदीच्युद्गातुस्तदेव होतृका अन्वाभक्ताः ॥२५॥

उदनीयायाꣳ सꣳस्थितायामेकविꣳशतिं वशा अनूबन्ध्या अलभते मैत्रावरुणीर्वैश्वदेवीर्बार्हस्पत्या एतासां देवतानामाप्त्यै तद्यद्बार्हस्पत्या अन्या[९] भवन्ति ब्रह्म वै बृहस्पतिस्तदु ब्रह्मण्येवान्ततः प्रतितिष्ठत्यथ यदेकविꣳशतिर्भवत्येकविꣳशो[१०] वा एष य एष तपति द्वादश मासाः पञ्चर्त्तवस्त्रय इमे लोका असावादित्य एकविꣳश एतामभिसंपदम्॥२६॥

उदवसानीयायाꣳ सꣳस्थितायां चतस्रश्च जायाः कुमारीं पञ्चमीं चत्वारि च शतान्यनुचरीणां यथासमुदितं दक्षिणां ददात्यथोत्तरꣳ संवत्सरमृतुपशुभिर्जयते[११] षड्भिराग्नेयैर्वसन्ते षड्भिरैन्द्रैर्ग्रीष्मे षड्भिः पार्जन्यैर्वा मारुतैर्वा वर्षासु षड्भिर्मैत्रावरुणैः शरदि षड्भिरैन्द्रावैष्णवैर्हेमन्ते षड्भिरैन्द्राबार्हस्पत्यैः शिशिरे षड्ऋतवः संवत्सर ऋतुष्वेव संवत्सरे प्रतितिष्ठति षट्त्रिꣳशदेने

८. सह्वा
९. अन्त्या
१०. भवन्ति
११. यजते

Catuscatvāriṁśa, the *Ājya Stotras* in the *Ekaviṁśa*; the *Ukthas* in *Triṇava*, the *Pṛṣṭhas* in the *Ekaviṁśa*, the *Pavamānas* in *Ṣattriṁśa Stomas* and those repeatedly performed in *Trayastriṁśa* upto the *Agniṣṭoma Sāman*, the *Ukthās* in the *Ekaviṁśa*, the *Ṣoḍaśins* in the *Ekaviṁśa* and the *Rātri Stotras* in the *Pañcadaśa* and the *Sandhi Stotra* in the *Trivṛt*.

22. That has been sung in the form of this Gāthā–"Śatānīka Sātrājita tied a horse (to the *Yūpa*) in the neighbourhood in the sacrifice of the Kāśina, just as Bharata tied that of the *Satvatas*."

23. By a second *Gāthā*, (It is sung)– "The valorous Śatānīka captured in the neighbourhood the white sacrificial horse of Dhṛtarāṣṭra, which was wandering about at its pleasure, in the tenth month and performed the *Govinata* sacrifice."

24. By the fourth (*Gāthā*) it is said– "There was none before or after as great as the Bharatas; not even in all the seven (generations) of men. Even as an ordinary man cannot touch the sky with his hands."

25. Now about the *Dakṣiṇās*– Whatever there is in the middle of the kingdom, barring the lands, men and wealth of the brahmins, of that, the eastern region goes to the Hotā; the southern regions to the Brahmā; the western region to the Adhvaryu and the northern region to the Udgātā. The other *Ṛtviks* share these along with them.

26. When the *Udayanīya* (completing offering) is made, he immolates twenty-one barron cows to Mitrā-Varuṇa, the Viśvedevas and Bṛhaspati, in order to gain those deities. And why those to Bṛhaspati come last; is because Bṛhaspati is Brahman and he thus establishes himself finally in Brahman. And as to why it is twenty-one is because this yonder one who burns (Sun) is twenty-one-fold there are twelve months, five seasons, these three worlds and the yonder sun is twenty-first. This he thereby obtains.

27. When the *Udayanīya* (completing offering) is made, they offer as *Dakṣiṇā*, four women with a maiden as the fifth, and four-hundred female attendants as per agreement. During the following year he succeeds (to perform sacrifice) with seasonal *Paśus* (being offered). Six to Agni in the spring, six to Indra in the summer, six to Parjanya or the Maruts in the rainy season,

पशवो भवन्ति षट्त्रिंꣳशदक्षरा बृहती बृहत्यामधि स्वर्गो लोकः प्रतिष्ठितस्तद्वन्ततो बृहत्येव छन्दसा स्वर्गे लोके प्रतितिष्ठति॥ २७॥इति चतुर्थं ब्राह्मणम्॥

॥ इति पञ्चमोऽध्यायः ॥

six to Mitrā-Varuṇas in the autumn, six to Indra and Viṣṇu in the winter and six to Indra and Bṛhaspati in the dewy season. Six are the seasons for a year. He thus gets established in the seasons, in the year. These amount to thirty-six *Paśus*. The Bṛhatī metre has thirty-six syllables and heavenly world is established on the Bṛhatī. Thus he finally gets established by means of the Bṛhatī metre, in the heavenly world. (Fourth Brāhmaṇa Ends.)

(Chapter Five Ends.)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

पुरुषो ह नारायणोऽकामयतातितिष्ठेयꣳ सर्वाणि भूतान्यहमेवेदꣳ सर्वꣳ स्यामिति स एतं पुरुषमेधं पञ्चरात्रं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत तेनेष्ट्वात्यतिष्ठत्सर्वाणि भूतानीदꣳ सर्वमभवदति तिष्ठति सर्वाणि भूतानीदꣳ सर्वं भवति य एवं विद्वान्पुरुषमेधेन यजते योवैतदेवं वेद॥१॥

तस्य त्रयोविꣳशतिर्दीक्षा द्वादशोपसदः पञ्च सुत्या स एष चत्वारिꣳशद्रात्रः सदीक्षोपसत्कश्चत्वारिꣳशदक्षरा विराट्तद्विराजमभिसंपद्यते तवो विराडजायत विराजो अधि पूरुष इत्येषा वै सा विराडेतस्या एवैतद्विराजो यज्ञं पुरुषं जनयति॥२॥

ता वा एताश्चतस्रो दशतो भवन्ति तद्यदेवाश्चतस्रो दशतो भवन्त्येषां चैवलोकानामासयै दिशां चेममेव लोकं प्रथमया दशताप्नुवन्नन्तरिक्षं द्वितीयया दिवं तृतीयया दिशश्चतुर्थ्या तथैवैतद्यजमान इममेव लोकं प्रथमया दशताप्रोत्यन्तरिक्षं द्वितीयया दिवं तृतीयया दिशश्चतुर्थ्येतावद्वा इदꣳ सर्वं यावदिमे च लोका दिशश्च सर्वं पुरुषमेधः सर्वस्यासयै सर्वस्यावरुद्ध्यै॥३॥

एकादशाग्निषोमीयाः पशव उपवसथे तेषां समानं कर्मैकादश यूपा एकादशाक्षरा त्रिष्टुब् वज्रस्त्रिष्टुब् वीर्यं त्रिष्टुब् वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहत एकादशिनाः सुत्यासु पशवो भवन्त्येकादशाक्षरा त्रिष्टुब् वज्रस्त्रिष्टुब् वीर्यं त्रिष्टुब् वज्रेणैवैतद्वीर्येण यजमानः पुरस्तापाप्मानमपहते॥४॥

यद्वेवैकादशिना भवन्त्येकादशिनी वा इदꣳ सर्वं प्रजापतिर्ह्येकादशिनी सर्वꣳ हि प्रजापतिः सर्वं पुरुषमेधः सर्वस्यासयै सर्वस्यावरुद्ध्यै॥५॥

Chapter Six

BRĀHMAṆA I

1. Puruṣa Nārāyaṇa desired- "let me become above all beings. Let me become all these." He discovered this *Puruṣamedha* sacrifice of five nights. He planned it and performed it. Having performed it, he became above every other being and became all these. He who knows thus and performs the *Puruṣamedha* becomes above all beings and become all these.

2. For that, there are twenty-three *Dīkṣās* or initiation ceremonies; twelve *Upasads*; five *Sutyas* (*Soma* sacrifices). Thus with *Dīkṣās* and *Upasads*, it becomes a forty days performance and Virāj metre (in four *Pādas*) has forty syllables. Thus he gains the Virāj. From that came the Virāj and from the Virāj, the *Yagñā-Puruṣa* is produced.

3. These forty days split into four tens and these four tens are for the attainment of the worlds and the quarters. From the first set of ten days, he attained this terrestrial world; from the second, the aerial region; from the third, the heavenly world; from the fourth quarters. In the same manner, this Yajamāna gains this terrestrial world from the first set of ten, the aerial region from the second, the heavenly world from the third and the quarters from the fourth. This universe is that much as these three worlds and the quarters. *Puruṣamedha* is everything and it is for attainment of and owning of everything.

4. On the *Upavasatha* day, there are eleven *Paśus* for *Agni-Soma* and the procedure of these is the same. There are elevan *Yūpas.* The Tṛṣṭhubh metre consist of eleven syllables and Tṛṣṭhubh, is a thunder-bolt, vitality. By means of Tṛṣṭhubh, the thunder-bolt, vitality, the Yajamāna dispels all evil at the start. There are eleven *Paśus* in the *Sutyas.* Tṛṣṭhubh has eleven syllables and Tṛṣṭhubh is a thunder-bolt and it is vitality. By means of Tṛṣṭhubh, the thunder-bolt, vitality, the Yajamāna dispels all evil at the start.

5. Why there are eleven *Yūpas* is because a set of eleven *Yūpas* is everything and it is for securing and owning everything. Prajāpati is everything and the *Puruṣamedha* is everything.

स वा एष पुरुषमेधः पञ्चरात्रो यज्ञक्रतुर्भवति पांक्तो यज्ञः पांक्तः पशुः पञ्चर्त्तवः संवत्सरो यत्किञ्च पञ्चविधमधिदेवतमध्यात्मं तदेनेन सर्वमाप्नोति॥६॥

तस्याग्निष्टोमः प्रथममहर्भवत्यथोक्थ्योऽथातिरात्रोऽथोक्थ्योऽथाग्निष्टोमः स वा एष उभयतोज्योत्तिरुभयत उक्थ्यो यवमध्यः पञ्चरात्रो भवतीमे वै लोकाः पुरुषमेध उभयतोज्योतिषो वा इमे लोका अग्निनेत आदित्येनामुतस्तस्मादुभयतोज्योतिरन्नमुक्थ्य आत्मातिरात्रस्तद्यदेता उक्थ्यावतिरात्रमभितो भवतस्तस्मादयमात्मान्नेन परिवृढोऽथ यदेष वर्षिष्ठोऽतिरात्रोऽह्नः स मध्ये तस्माद्यवमध्यो युते ह वै द्विषन्तं भ्रातृव्यमयमेवास्ति नास्य द्विषन् भ्रातृव्य इत्याहुर्य एवं वेद॥७॥

तस्यायमेव लोकः प्रथममहरयमस्य लोको वसन्त ऋतुर्यदूर्ध्वमस्माल्लोकादर्वाचीन-मन्तरिक्षात्तद्द्वितीयमहस्तद्वस्य ग्रीष्म ऋतुरन्तरिक्षमेवास्य मध्यममहरन्तरिक्षमस्य वर्षाशरदावृतू यदूर्ध्वमन्तरिक्षादर्वाचीनं दिवस्तच्चतुर्थ शिहस्तद्वस्य[1] हेमन्त ऋतुर्द्यौरेवास्य पञ्चममहर्द्यौरस्य शिर[2] ऋतुरित्यधिदेवतम्॥८॥

अथाध्यात्मं प्रतिष्ठैवास्य प्रथममहः प्रतिष्ठो अस्य वसन्तऋतुर्यदूर्ध्वं प्रतिष्ठाया अवाचीनं मध्यात्तद्द्वितीयमहस्तद्वस्य ग्रीष्म ऋतुर्मध्यमेवास्य मध्यममहर्मध्यमस्य वर्षाशरदावृतू यदूर्ध्वं मध्यादवाचीनꣳ शीर्ष्णस्तच्चतुर्थमहस्तद्वस्य हेमन्त ऋतुः शिर एवास्य पञ्चममहः शिरोऽस्य शिशिर ऋतुरेवमिमे च लोकाः संवत्सरश्चात्मा च पुरुषमेधमभिसंपद्यन्ते सर्वं वा इमे लोकाः सर्वꣳसंवत्सरः सर्वमात्मा सर्वं पुरुषमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥९॥ इति प्रथमं ब्राह्मणम्॥

१. मह
२. शिशिर

6. Now this *Puruṣamedha* is a *Yajña-Kratu* lasting for five days. The sacrifice is five-fold and the *Paśu* is five-fold and a year has five seasons. Whatever there is five-fold concerning the deity or the body, he obtains thereby.

7. The first day (of the five) happens to be the *Agniṣṭoma*, then an *Ukthya*, then an *Atirātra*, then an *Ukthya* and then an *Agniṣṭoma*. This sacrifice has got both ends *Jyoti* (the two *Agniṣṭomas* at the first and last days are *Jyotiṣṭoma* variety of *Agniṣṭoma*) and *Ukthyas* on both sides (with *Atirātra* in the middle, i.e., the third day). It is a *Pañcarātra* (five day's sacrifice) like the middle of a corn (the largest performance, i.e., *Atirātra* being in the middle). For, this *Puruṣamedha* is these worlds. These worlds have *Jyoti* (effulgence) on both sides. This world has Agni (as *Jyoti*) and the yonder world has Sun (as *Jyoti*). The two *Ukthyas* are food which are on either sides of the *Atirātra* and hence this self is covered by food. The *Atirātra* which is the largest of them is in the middle of the five days and hence it is like the middle part of a corn and (gives a shape of *Yava* to this sacrifice). Whosoever knows this, repels (You) his hateful enemy. They say of him - "he alone is alive and not his hateful enemy."

8. For that (*Puruṣamedha*), the first day is his terrestrial world and the spring season also is this terrestrial world. The second day is what is above this terrestrial world and below the aerial region. It is his summer season. The aerial region is the middle (third) day. That is his rainy and autumnal seasons. That which is above the aerial region and below the sky is the fourth day. It is its winter season. Its fifth day is the sky and it is his dewy seasons. This is the divine aspect of it.

9. Now about the physical aspect- the first day is its feet and its feet are the spring season. That which is above the feet and below the middle is the second day and it is its summer season. The middle part of (its body) is the middle day and the middle of it is the rainy and autumnal seasons. That which is above the middle and below the head is the fourth day and that is his winter. His head itself is the fifth day and his head is the dewy season. Thus these worlds, the year and the body converge in the *Puruṣamedha*. These worlds are everything; the year is everything and the self is everything and the *Puruṣamedha* is everything. Thus (one performs *Puruṣamedha* for the attainment of all for owning everything. (First Brāhmaṇa Ends.)

द्वितीयं ब्राह्मणम्

अथ यदस्मात्पुरुषमेधो नामेमे वै लोकाः पूरयमेव पुरुषो योऽयं पवते सोऽस्यां पुरि शेते तस्मात्पुरुषस्तस्य यदेषु लोकेष्वन्नं तदस्यान्नं मेधस्तद्यदस्यैतदन्नं मेधस्तस्मात्पुरुषमेधोऽथो यदस्मिन्मेध्यान्पुरुषानालभते तस्मादेव पुरुषमेधः॥१॥

तान्वै मध्यमेऽहन्नालभतेऽन्तरिक्षं वै मध्यममहरन्तरिक्षमु वै सर्वेषां भूतानामायतनमथो अन्नं वा एते पशव उदरं मध्यममहरुदरे तदन्नं दधाति॥२॥

तान्वै दशदशालभते दशाक्षरा विराड्विराडु कृत्स्नमन्नं कृत्स्नस्यैवान्नाद्यस्यावरुद्ध्या एकादश दशत आलभत एकादशाक्षरा त्रिष्टुब् वज्रस्त्रिष्टुब् वीर्यं त्रिष्टुब् वज्रेणैवैतद्वीर्येण यजमानो मध्यतः पाप्मानमपहतेऽष्टाचत्वारिꣳशतं मध्यमे यूप आलभतेऽष्टाचत्वारिꣳशदक्षरा जगती जागताः पशवो जगत्यैवास्मै पशूनवरुन्ध एकादशैकादशेतरेष्वेकादशाक्षरा त्रिष्टुब् वज्रस्त्रिष्टुब् वीर्यं त्रिष्टुब् वज्रेणैवैतद्वीर्येण यजमानोऽभितः पाप्मानमपहतेऽष्टा उत्तमानालभतेऽष्टाक्षरा गायत्री ब्रह्म गायत्री तद्ब्रह्मैवैतदस्य सर्वस्योत्तमं दधाति[1] तस्माद्ब्रह्मास्य सर्वस्योत्तममित्याहुः॥३॥

ते वै प्राजापत्या भवन्ति ब्रह्म वै प्रजापतिर्ब्राह्मो हि प्रजापतिस्तस्मात्प्राजापत्या भवन्ति॥४॥

स वै पशूनुपाकरिष्यन्नेतास्तिस्रः सावित्रीराहुतीर्जुहोति देव सवितस्तत्सवितुर्वरेण्यं विश्वानि देव सवितरिति सवितारं प्रीणाति सोऽस्मै प्रीत एतान्पुरुषान् प्रसौति तेन प्रसूतानालभते॥५॥

ब्रह्मणे ब्राह्मणमालभते ब्रह्म वै ब्राह्मणो ब्रह्मैव तद्ब्रह्मणा समर्धयति क्षत्राय राजन्यं क्षत्रं वै राजन्यः क्षत्रमेव तत्क्षत्रेण समर्धयति मरुद्भ्यो वैश्यं विशो वै मरुतो विशमेव तद्विशा समर्धयति तपसे शूद्रं

१. करोति

BRĀHMAṆA II

1. Now, why it is called *Puruṣamedha* - these worlds are doubtless, the fortress and this one who blows (Vāyu) is the Puruṣa. He is lying (*Śī*) in this fort (*Pur*); hence he is the Puruṣa. Whatever food there is in these worlds that is his *Medha* or food. Therefore it is named *Puruṣamedha*. Moreover in this, sacrificially pure Puruṣas are (symbolically) immolated and hence too it is *Puruṣamedha*.

2. He immolates them on the middle day. The middle day is indeed the aerial region and the aerial region is the abode of all beings. Indeed these *Paśus* are also food and the middle day is the belly and thereby he puts food into the belly.

3. He immolates them in sets of ten-ten; for the Virāḍ metre has ten syllables and Virāḍ means all food and hence for owning all food (he immolates in groups of ten). Eleven rounds in tens he immolates; for the Tṛṣṭhubh has eleven syllables. Tṛṣṭhubh is the thunder-bolt, and his vitality. By means of the Tṛṣṭhubh, the thunderbolt, vitality the Yajamāna removes evil from the middle. He ties forty-eight to the middle *Yūpa*, for the Jagatī metre consists of forty-eight syllables and the *Paśus* are *Jāgata* (of moving nature). By means of the Jagatī, he thus secures cattle for him (Yajamāna). To the other *Yūpas*, he ties sets of eleven-eleven *Paśus*. The Tṛṣṭhubh metre has eleven syllables. The Tṛṣṭhubh is the thunder-bolt, and vitality. By means of Tṛṣṭhubh, the thunderbolt, the vitality, the Yajamāna dispels evil from all around. Lastly he ties (to the *Yūpa*) eight *Paśus* and the Gāyatrī has eight syllables. Gāyatrī is the Brahman. He thus makes the Brahman the greatest (ultimate) principle of this universe. So they say that the Brahman is the super-most in universe.

4. Those *Paśus* are for Prajāpati; for Prajāpati is Brahman and Prajāpati is of the nature of the Brahman. Therefore they belong to Prajāpati.

5. While about to lead the *Paśus*, he offers those three oblations to Savita (starting) "O god Savita; impel.... etc.," and "*Tatsavitur*......etc.," and "*Viśvāni deva*.....etc." and he (Savita) thus pleased, hastens those men. He ties those thus prompted by him.

6. For the priestly class, he binds a Brahmin; for, Brahmin is indeed the priesthood. So he enriches the priestly class by mean of a Brahmin. For the

तपो वै शूद्रस्तप एव तत्तपसा समर्धयत्येवमेता देवता यथारूपं पशुभिः समर्धयति ता एनꣳ समृद्धाः समर्धयन्ति सर्वैः कामैः॥६॥

आज्येन जुहोति तेजो वा आज्यं तेजसैवास्मिꣳस्तत्तेजो दधात्याज्येन जुहोत्येतद्वै देवानां प्रियं धाम यदाज्यं प्रियेणैवैनान्धाम्ना समर्धयन्ति त एनꣳ समृद्धाः समर्धयन्ति सर्वैः कामैः॥७॥

नियुक्तान्पुरुषान् ब्रह्मा दक्षिणतः पुरुषेण नारायणेनाभिष्टौति सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपादित्येते षोडशर्चेन षोडशकलं वा इदꣳ सर्वꣳ सर्वं पुरुषमेधः सर्वस्याप्त्यै सर्वस्यावरुध्या इत्थमसीत्थमसीत्युपरत्तौत्येवैनमेतन्महयत्येवाथो यथैव तथैनमेतदह तत्पर्यग्निकृताः पशवो बभूवुरसंज्ञप्ता अथ हैनं वागभ्युवाद पुरुष मा सन्तिष्ठिपो यदि सꣳस्थापयिष्यसि पुरुष एव पुरुषमत्स्यतीति तान्पर्यग्निकृतानेवोदसृजत्तद्देवत्या आहुतीर जुहोत्ताभिस्ता देवता अप्रीणात्ता एवं प्रीता अप्रीणन्त्सर्वैः कामैः॥८॥

आज्येन जहोति तेजो वा आज्यं तेजसैवास्मिꣳस्तत्तेजो दधात्यैकादशिनैः सꣳस्थापयत्येकादशाक्षरा त्रिष्टुब् वज्रस्त्रिष्टुब् वीर्यं त्रिष्टुब् वजेणैवैतद्वीर्येण यजमानो()पाप्मानमपहते॥९॥

उदयनीयायाꣳ स ꣳ स्थितायामेकादश वशा अनूबन्ध्या आलभते मैत्रावरुणीर्वैश्वदेवीर्बार्हस्पत्या एतासां देवतानामाप्त्यै तद्यद्बार्हस्पत्या अन्त्या भवन्ति ब्रह्म वै बृहस्पतिस्तदु ब्रह्मण्येवान्ततः प्रतितिष्ठत्यथ यदेकादश भवन्त्यैकादशाक्षरा त्रिष्टुब् वज्रस्त्रिष्टुब् वीर्यं त्रिष्टुब् वज्रेणैवैतद्वीर्येण यजमानो मध्यतः[२] पाप्मानमपहते त्रैधातव्युदवसानीयासावेव बन्धुः॥१०॥

(). मध्यतः

Kṣatra class, he ties a *Rājanya* (prince); for, *Rājanya* indeed is of the *Kṣatra* class. Thus by means of a *Kṣatra* he enriches the *Kṣatra* class. He binds a *Vaiśya* (merchant) for the Maruts, because Maruts are the *Viś*. Thus he enriches the merchant class by means of a *Viś*. He binds a *Śūdra* for the *Tapas* (religious austerity); for, the *Śūdra* is toil. He thus joins toil with physical efforts. According to the particular forms of these divinities, he provides the *Paśus*. Thus provided, they supply him with all his objects of desire.

7. He offering with *ghee*, for *Ājya* is effulgence. Thus by means of effulgence, he endows effulgence unto him. Moreover he makes offerings with *ghee* because *ghee* is the favourites abode of the gods. So he enriches them with their own favourite abode. They thus gratified, bless him with all his desired objects.

8. Brahmā from the right side, praises the men so bound (to the *Yūpas*) by means of the Puruṣa Nārāyaṇa hymns (starting with) "Puruṣa the thousand-headed.....etc." This set of hymns has sixteen verses. He does so for the obtainment and the owning of everything, for everything has sixteen *Kalās* (parts) and the *Puruṣamedha* is everything. By praising "You are so and so; you are so and so", he indeed honours him (magnifies him). At the same time he speaks of him as he is. Now the fire is carried round the *Paśus* but they are not slaughtered (as in the case of other *Paśus*). Then a (super-natural) voice told him- "You, Puruṣa, you shall not kill these men. If you do so, men will eat men." Therefore, after the fire is taken round them, they (the human *Paśus*) were let off and *ghee* oblations were offered to the same divinities. Thus he gratifies those divinities and they so pleased, grant him all objects of desire.

9. He makes offering with *ghee* and *ghee* is effulgence. By means of the effulgent, he puts effulgence into it. He concludes with those of the eleven *Yūpas*. The Tṛṣṭhubh has eleven syllables and the Tṛṣṭhubh is a thunder-bolt and vitality. With Tṛṣṭhubh, the thunder-bolt, vitality, the Yajamāna wards off evil from the middle part.

10. After the *Udayanīya* (concluding oblations) are offered, he seizes eleven barren cows for Mitrā-Varuṇa, Viśvedevas and Bṛhaspati, for the obtainment of these deities. Those of Bṛhaspati are the last; for Bṛhaspati is Brahman and thus he finally gets established in Brahman. Now, why there are eleven barren cows is because the Tṛṣṭhubh is eleven-syllabled and Tṛṣṭhubh is the thunder-bolt and vitality. So by means of the thunder-bolt, vitality, the Yajamāna dispels evil from the middle. The last offering is *Traidhāvatī* and its significance is the same as before.

अथातो दक्षिणानां मध्यं प्रति राष्ट्रस्य यदन्यद्भूमेश्च ब्राह्मणस्य च वित्तात्स पुरुषं प्राची दिग्धोतुर्दक्षिणा ब्रह्मणः प्रतीच्यध्वर्योरुदीच्युद्गातुस्तदेव होतृका अन्वा भक्ताः॥११॥

अथ यदि ब्राह्मणो यजेत सर्ववेदसं दद्यात्सर्वं वै ब्राह्मणः सर्वः सर्ववेदसः सर्वं पुरुषमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥१२॥

अथात्मन्नग्नी समारोह्योत्तरनारायणेनादित्यमुपस्थायानपेक्षमाणोऽरण्यमभिप्रेयात्तदेव मनुष्येभ्यस्तिरो भवति यद्युग्रामे विवत्सेदरण्योरग्नी समारोह्योत्तरनारायणेनैवादित्यमुपरस्थाय गृहेषु प्रत्यवत्स्येदथ[3] तान्यज्ञक्रतूनाहरेत यानभ्याप्नुयात्स वा एष न सर्वस्मा अनुवक्तव्यः सर्वः हि पुरुषमेधो नेत्सर्वस्मा इव सर्वं ब्रवाणीति योन्वेव ज्ञातस्तस्मै ब्रूयादथ योऽनूचानोऽथ योऽस्य प्रियः स्यान्नेत्वेन सर्वस्मा इव॥१३॥ इति द्वितीयं ब्राह्मणम्॥

॥ इति षष्ठोऽध्यायः ॥

२. यजमानोऽन्ततः
३. प्रत्यवस्येदथ

11. Now about the *Dakṣiṇās* - the middle of the country barring the land and wealth of brahmins, including the men, the eastern portion the roof is the Dakṣiṇā for the Hotā. The southern portion is to the Brahmā; the western part to the Adhvaryu and the northern portion to the Udgātā. The other *Ṛtviks* share the same with them.

12. If a Brahmin performs this sacrifice, he should give (as *Dakṣiṇā*) his property; for Brahmin is everything and all property is everything. *Puruṣamedha* is also everything and so for attaining everything and owning everything (he should give away all his property).

13. He should transfer the two fires into himself and stand in prayer of the Sun while chanting *Uttara Nārāyaṇa* hymns and proceed to the forest without looking back. That place happens to be away from the human beings. If he wishes to live in a village, let him transfer the two fires on to the two *Araṇīs* and after standing in prayer of the Sun while chanting the *Uttara Nārāyaṇa,* he may stay at his home. Let him continue performing such sacrifices as he can afford. The technique of this sacrifice should not be imparted to everyone, lest it should amount to a free for all. Because the *Puruṣamedha* is everything and it can be imparted only to a known person like one well-versed in Vedic lore are one very dear to oneself but not to anybody and everybody. (Second Brāhmaṇa Ends.)

(Chapter Six Ends.)

सप्तमोऽध्यायः

प्रथमं ब्राह्मणम्

ब्रह्म वै स्वयम्भु तपोऽतप्यत तदैक्षत न वै तपस्यानन्त्यमस्ति हन्ताहं भूतेष्वात्मानं जुहवानि भूतानि चात्मनीति तत्सर्वेषु भूतेष्वात्मानꣳ हुत्वा भूतानि चात्मनि सर्वेषां भूतानाꣳ श्रैष्ठ्यꣳ स्वाराज्यमाधिपत्यं पर्यैत्तथैवैतद्यजमानः सर्वमेधे सर्वान् मेद्यान्हुत्वा[1] सर्वेषां[2] भूतानां श्रैष्ठ्यꣳ स्वाराज्यमाधिपत्यं पर्येति॥१॥

स वा एष सर्वमेधो दशरात्रो यज्ञक्रतुर्भवति दशाक्षरा विराड्विराड्कृत्स्नमन्नं कृत्स्नस्यैवान्नाद्यस्यावरुद्ध्यै तस्मिन्नग्निं परार्ध्यं चिनोति परमो वा एष यज्ञक्रतूनां यत्सर्वमेधः परमेणैवैनं परमतां गमयति॥२॥

तस्याग्निष्टुदग्निष्टोमः प्रथममहर्भवत्यग्निर्वा अग्निष्टुदग्निष्टोमोऽग्निमुखा उ वै सर्वे देवाः सर्वेषां देवानामासयै तस्याग्नेया ग्रहा भवन्त्याग्नेय्यः पुरोरुचः सर्वमाग्नेयमसदिति॥३॥

इन्द्रस्तुदुक्थ्यो द्वितीयमहर्भवतीन्द्रो वै सर्वे देवाः सर्वेषां देवानामाप्त्यै तस्येन्द्रा ग्रहा भवन्त्यैन्द्रयः पुरोरुचः सर्वमैन्द्रमसदिति॥४॥

सूर्यस्तुदुक्थ्यस्तृतीयमहर्भवति सूर्यो वै सर्वे देवाः सर्वेषां देवानामाप्त्यै तस्य सौर्या ग्रहा भवन्ति सौर्यः पुरोरुचः सर्वꣳ सौर्यमसदिति॥५॥

वैश्वदेवश्चतुर्थमहर्भवति विश्वे वै सर्वे देवाः सर्वेषां देवानामाप्त्यै तस्य वैश्वदेवा ग्रहा भवन्ति वैश्वदेव्यः पुरोरुचः सर्वं वैश्वदेवमसदिति॥६॥

१. मेध्यान्

२. सर्वाणि भूतानि

Chapter Seven

BRĀHMAṆA I

1. Brahman, the self-born, underwent *Tapas* (austerities). He discovered "There is no eternality in *Tapas.* So I will offer mine own self in the beings and the beings into myself." Then by offering his own self into all beings and all the beings in his self, he attained supermacy, the sovereignity, and overlordship over all creatures. In the same way this Yajamāna, by offering all essence in the *Sarvamedha* sacrifice, attains supremacy, sovereignity and overlordship over all beings.

2. This *Sarvamedha* is a sacrificial performance extending over ten days. The Virāḍ metre has ten syllables and Virāḍ is all food and so it is for owning all food (he performs it). He builds up the largest altar in that (sacrifice). This *Sarvamedha* is the super-most among the *Yajña-kratus* (sacrificial performances). Thus he attains supermacy by means of the super-most.

3. For that, the first day is of *Agnistut-Agniṣṭoma* and *Agnistut-Agniṣṭoma* is indeed fire (itself). All gods have fire as their mouth and so, for gaining all the gods (he performs the *Agnistut*); for that the *Soma-Grahās* are for Agni; the *Puroruk* chant are related to Agni, because he thinks, "Let all about it be related to Agni."

4. The second day is of *Indrastut-Ukthya.* Indra is indeed all the gods and for the gaining of all the gods (he performs the *Indrastut*). For that the *Soma-Grahās* are of Indra, the *Puroruk* chants are also on Indra, so that all about it is connected with Indra.

5. The third-day is of *Sūryastut-Ukthya,* because the Sun is indeed all the gods and it is for gaining all the gods. For it, the *Soma-Grahās* are of Sūrya; the *Puroruk* chants are on Sūrya; so that all about it is connected to Sūrya.

6. The fourth day is a Vaiśvadeva; for Viśvedevas mean all the gods and for the gaining of all the gods (it is performed). For that the *Soma-Grahās* are of Viśvedevas and the *Puroruk* chants are on Viśvedevas; so that all about it is connected to Viśvedevas.

आश्वमेधिकं मध्यमं पञ्चममहर्भवति तस्मिन्नश्वं मेध्यमालभतेऽश्वमेधस्यैवाप्त्यै॥७॥

पौरुषमेधिकं मध्यमꣳ षष्ठमहर्भवति तस्मिन्मेध्यान्पुरुषानालभते पुरुषमेधस्यैवाप्त्यै॥८॥

अप्तोर्यामः सप्तममहर्भवति सर्वेषां यज्ञक्रतूनामाप्त्यै तस्मिन्त्सर्वान्मेध्यानालभते यच्च प्राणि यच्चाप्राणं वपा वपावतां जुहोति त्वच उत्कर्तमवपाकानाꣳ संव्रश्चमोषधि वनस्पतीनां प्रकिरन्ति शुष्काणां चा द्र्राणां चान्नमन्नं जुहोत्यन्नस्यान्नस्याप्त्यै सर्वं जुहोति सर्वस्मै जुहोति सर्वस्याप्त्यै सर्वस्यावरुद्धये प्रातः सवने हुतासु वपास्वेवमेव तृतीयसवने हुतेष हविःषु॥९॥

त्रिणवमष्टममहर्भवति वज्रो वै त्रिणवो वज्रेण खलु वै क्षत्रꣳ स्पृतं तद्वज्रेणैव क्षत्रꣳ स्पृणोति॥१०॥

त्रयस्त्रिꣳ शं नवममहर्भवति प्रतिष्ठा वै त्रयस्त्रिꣳशः प्रतिष्ठित्यै॥११॥

विश्वजित्सर्वपृष्ठोऽतिरात्रो दशममहर्भवति सर्वं वै विश्वजित्सर्वपृष्ठोऽतिरात्रः सर्वꣳ सर्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै॥१२॥

अथातो दक्षिणानां मध्यं प्रति राष्ट्रस्य यदन्यद्ब्राह्मणस्य वित्तात्सभूमि सपुरुषं प्राची दिग्धोतुर्दक्षिणा ब्रह्मणः प्रतीच्यध्वर्योरुदीच्युद्गातुः तदेव होतृका अन्वाभक्ताः॥१३॥

तेन हैतेन विश्वकर्मा भौवन ईजे तेनेष्ट्वात्यतिष्ठत्सर्वाणि भूतानीदꣳ सर्वमभवदतितिष्ठति सर्वाणि भूतानीदꣳ सर्वं भवति य एवं विद्वान्त्सर्वमेधेन यजते यो वैतदेवं वेद॥१४॥

7. The fifth day is a central *Aśvamedhika* (*Ukthya*) sacrifice. At this, a horse fit for sacrifice is immolated, to gain the (fruit of) *Aśvamedha*.

8. The sixth day is a central *Puruṣamedha* (an *Atirātra* sacrifice). For that, men fit for sacrifice are tied (to the *Yūpa*) to obtain (the fruit of *Puruṣamedha*).

9. The seventh day is an *Aptoryāma*; for the sake of his gaining all kinds of *Soma* sacrifices and for that all *Paśus*, fit for sacrifice are immolated, both animate and inanimate. He offers the *Vapā* of those having *Vapā* and of those without *Vapā*, they throw pieces cut out of the skin; of the herbs and trees, they throw after cutting. He offers every kind of food of both dry and wet, in order to gain every kind of food. He offers everything, offers to every one, in order to gain and own everything. Just as the offering of the *Vapās* is made in the morning *savana*, in the same way, the oblations are offered in the third *savana*.

10. The eighth day is *Triṇava-Stoma* day; for the *Triṇava-Stoma* is a thunderbolt and by means of the thunderbolt, indeed, *Kṣatra* (royal authority) is gained. Thus by means of thunderbolt he gains royal authority.

11. The ninth day is a *Trayastriṁśa-Stoma* day, for the sake of gaining a foothold; for the *Trayastriṁśa-Stoma* is a foothold.

12. The tenth day is a *Viśvajit-Atirātra* day with all the *Pṛṣṭhas*; for the sake of gaining and owning everything. Because, the *Viśvajit-Atirātra* with all the *Pṛṣṭhas* is everything and the *Sarvamedha* is everything.

13. Now about the *Dakṣiṇās* - whatever there is on the middle of the kingdom other than the property of the brahmins, but including land and men, of that, those in the eastern region are to the Hotā; those in the southern side go to the Brahmā; the western to the Adhvaryu; and the northern to the Udgātā and the other *Ṛtviks* share these along with them.

14. Viśvakarma-Bhauvana, once performed this (*Sarvamedha*) sacrifice and having performed it, he surpassed all beings and became everything here. He who knows thus and performs the *Sarvamedha* or he who even knows this, surpasses all beings and becomes everything here.

त ꣳ ह कश्यपो याजयाञ्चकार तदपि भूमिः श्लोकं जगौ न मा मर्त्यः कश्चन दातुमर्हति विश्वकर्मन् भौवन मन्द आसिथ। उपमङ्क्ष्यति स्या सलिलस्य मध्ये मृषैष ते सङ्गरः कश्यपायेति॥१५॥ इति प्रथमं ब्राह्मणम्॥

॥ इति सप्तमोऽध्यायः ॥

15. It was Kaśyapa who officiated for him. In that the earth sung the *śloka* (euology). "No mortal shall give me away; you were foolish, O Viśvakarma-Bhauvaṇa. This I (the earth) will sink into the midst of water and your promise (to give) to Kaśyapa is going to be a false." (First Brāhmaṇa Ends.)

(Chapter Seven Ends.)

अष्टमोऽध्यायः

प्रथमं ब्राह्मणम्

अथास्मै श्मशानं[1] कुर्वन्ति गृहान्वा प्रज्ञानां वा यो वै कश्च म्रियते स शवस्तस्मा एतदन्नं करोति तस्माच्चवान्नꣳ शवान्नꣳ ह वै तच्छमशानमित्या चक्षते परोऽक्षꣳ श्मशा उ हैव नाम पितृणामत्तारस्ते हामुष्मिंल्लोकेऽकृतश्मशानस्य साधुकृत्यामुपदंभयन्ति तेभ्य एतदन्नं करोति तस्माच्छमशान्नꣳ श्मशान्नꣳ ह वै तच्छमशानमित्या चक्षते परोऽक्षम्॥१॥

तद्वै न क्षिप्रं कुर्यान्नेन्नवमघङ्करवाणीति[2] चिर एव कुर्यादघमेव[3] तत्तिरः करोति यत्र समा नानु चन स्मरेयुरश्रुतिमेव तदघं[4] गमयति यद्यनुस्मरेयुः॥२॥

अयुङ्क्षेषु संवत्सरेषु कुर्यादयुङ्गꣳ हि पितृणामेकनक्षत्र एकनक्षत्रꣳ हि पितृणाममावास्यायाममावास्या वा एकनक्षत्रमेको हि यद्वेताꣳ रात्रिꣳ सर्वाणि भूतानि संवसन्ति तेनो तं काममाप्नोति यः सर्वेषु नक्षत्रेषु॥३॥

शरीद कुर्यात् स्वधा वै शरत्स्वधो वै पितृणामन्नं तदेनमन्ने स्वधायां दधाति माघे[5] वा मा नोऽघं[6] भूदिति निदाघे[7] वा नि नोघं[8] धीयाता इति॥४॥

चतुः स्रक्ति देवाश्चासुराश्चोभये प्राजापत्या दिक्ष्वस्पर्धन्त ते देवा असुरान्त्सपत्नान्भ्रातृव्यान्दिग्भ्यो-ऽनुदन्त तेऽदिक्काः पराभवꣳस्तस्माद्या दैव्यः प्रजाश्चतुः स्रक्तीनि ताः श्मशानानि कुर्वन्तेऽथ[9] या

१. कल्याणं
२. न्नवदघङ्क र
३. दद्यमेव
४. तदद्यं
५. माघे
६. नोद्यं
७. निदाद्ये
८. नोद्यं
९. कुर्वते

Chapter Eight

BRĀHMAṆA I

1. They now prepare a *Śmaśāna* (an eternal resting place for the body of the Yajamāna), either as house or as a memo. Whoever dies he is a corpse (*Śava*) and what *Anna* (food) is prepared for that is *Śavānna. Śavānna* (food for the corpse) is what is indirectly called *Śmaśāna. Śmaśāḥ* are those who eat among the *Pitṛs* (deceased ancestors). They destroy in the yonder world, the good deeds of the one for whom *Śmaśāna* is not made. It is for them that he prepares food i.e. *Śmaśānnam. Śmaśānnam* itself is what is indirectly *Śmaśānam.*

2. Let him not prepare it too soon (after the death of the Yajamāna); lest his sin should become renewed. Let him do it after some delay; thereby he obscures his sin. (It may be prepared) at a time when people have forgotten him for years and his sins are heard no more (talked about). If they do remember—

3. Let him make it in even year (two, four, six etc.) for uneven (years) are of the *Pitṛs.* (It should be made) under a single *Nakṣatra* (a lunar house with single star like *Citrā, Ārdrā* etc. and not *Kṛttikā, Punarvasu* etc.) for the single *Nakṣatras* belong to the *Pitṛs.* In *Āmāvāsya* (new-moon), for *Āmāvāsya* is a single *Nakṣatra,* since in that all the beings live together for that night. The sacrificer is single person. Thereby he obtains that desire which is contained in all the *Nakṣatras.*

4. (It should be made) in the autumn season, because (*Śarad*) autumn is *Svadhā* and *Svadhā* is the food of the *Pitṛa.* Thus he unites him (the departed one) along with his food, *Svadhā*; or (he makes) in the month of *Māgha,* thinking, "Let me have not (*Mā*) (*Sin*) (*Agha*), or in summer (*Nidāgha*) thinking let our sin (*Agha*) be removed (*Nidha*)."

5. Four-cornered (contruction should be that monument). The gods and the *Asuras,* both of them born of Prajāpati, quarralled in the (four) quarters. Those gods drove away their enemies, the *Asuras,* from quarters. They (*Asuras*) got defeated and were deprived of quarters. That is why people who are of godly nature, prepare their *Śmaśānas,* four cornered and those of Asuric nature, the easterners and others, make theirs circular (dome-shaped); for the

आसुर्यः प्राच्यास्तद्ये त्वत्परिमण्डलानि तेऽनुदन्त ह्येनां दिग्भ्यः उभे दिशावन्तरेण विदधाति प्राचीं च दक्षिणां चैतस्याꣳ ह दिशि पितृलोकस्य द्वारं द्वारैवेनं पितृलोकं प्रपादयति स्रक्तिभिर्दिक्षु प्रतितिष्ठतीतरेणात्मनावान्तरदिक्षु तदेनꣳ सर्वासु दिक्षु प्रतिष्ठापयति॥५॥

अथातो भूमिजोषणस्योदीचीन प्रवणे करोत्युदीची वै मनुष्याणां दिक्तदेनं मनुष्यलोक आभजत्येतद्ध वै पितरो मनुष्यलोक आभक्ता भवन्ति यदेषां प्रजा भवति प्रजा हास्य श्रेयसी भवति॥६॥

दक्षिणाप्रवणे कुर्यादित्याहुर्दक्षिणाप्रवणो वै पितृलोकस्तदेनं पितृलोक आभजतीति न तथा कुर्यादमीवद्ध नाम तच्छ्मशानकरणं क्षिप्रे ह्येषामपरोऽनुप्रैति॥७॥

दक्षिणाप्रवणस्य प्रत्यर्षे कुर्यादित्यु हैक आहुस्तत्प्रत्युच्छ्रितमघं[10] भवतीति नो एव तथा कुर्याद्यद्वा उदीचीनप्रवणे करोति तदेव प्रत्युच्छ्रितमघं[11] भवति॥८॥

यस्यैव समस्य सतोः दक्षिणतः पुरस्तादाप एत्यसꣳस्थायाप्रघ्नत्य एतां दिशमभिनिष्पद्याक्षय्या अपोऽपिपद्येरꣳस्तत्कुर्यादन्नं वा आपोऽन्नाद्यमेवास्मा एतत्पुरस्तात्प्रत्यग्दधात्यमृतमु वा आप एषो ह जीवानां दिगन्तरेण सप्तर्षीणां चोदयनमादित्यस्य चास्तमयनममृतमेव तज्जीवेषु दधाति तद्धैतत्प्रतिमीवन्नाम श्मशान करणं जीवेभ्यो हितं यद्वाव जीवेभ्यो हितं तत्पितृभ्यः॥९॥

कम्वति कुर्यात्कं मेऽसदित्यथो शम्वति शं मेऽसदिति नाधिपथं कुर्यान्नाकाशे नेदाविरघं[12] करवाणीति गुहा सदवतापि स्यात्तद्यद्गुहा भवत्यघमेव तद्गुहा करोत्यथ यदवताप्यसौ वा आदित्यः पाप्मनोऽपहन्ता स एवास्मात्पाप्मानमपहन्त्यथो आदित्यज्योतिषमेवैनं करोति न तस्मिन् कुर्याद्यस्येत्थादनूकाशः स्याद्याचमानꣳ ह नाम तत्क्षिप्रे हैषामपरोऽनुप्रैति चित्रं पश्चात्स्यात्प्रजा वै चित्रं चित्रꣳ हास्य प्रजा

१०. तमद्यं
११. तमद्यं
१२. रद्यं

gods drove them out of the quarters. He contructs it between the two directions; the eastern and southern directions. It is in this direction that the door to the *Pitṛ loka*, the world of the *Pitṛs*, is (situated). He thus enables him to enter the world of the *Pitṛs* through its entrance. He (the deceased) gets established in the quarters by means of the four corners and by his other body (i.e. the monument) he gets established in the intermediate quarters. Thus he gets established in all the quarters.

6. Now about choosing the ground. He makes it on a ground sloping towards the north; because north is the direction of men. He thus make him (the deceased) share the human world. The *Pitṛs* get attached to the human world since here they have their progeny (living). By this his progeny prosper well.

7. Some say it should slope towards the south, since in the southern direction is the world of the *Pitṛs*. By this he (deceased) is made to share the world of the *Pitṛs*. It should not be done so. Because it (the southern direction) keeps the mouth of the *Śmaśāna* open and (if done so) very soon another member of his family will follow him (to death).

8. Some others say, "Let the ground be inclined towards the south but an elevation be made on the south, so that the evil effect (of an open *Śmaśāna*) gets removed." It should not be so. Because only if it is inclined to the north it will be one capable of negating the evil effect.

9. Any levelled ground where waters flowing from a south-easterly direction will cease flowing on reaching the north-western side of the plot and without further gushing forth, naturally, mix with the waters already collected there, that will suite for the monument. In that case, water is food and he thereby supplies him (the deceased) with food from the front towards the back. Water is nectar. That region between the spot where the seven *Ṛṣis* rise (the *Saptarṣi* constellation of stars appear) and the spot where the Sun sets is the quarter of the living beings. Thereby he bestows nectar on the living beings. This constitutes a closed *Śmaśāna*, for the good of living beings. What is good for living beings is good for the *Pitṛs*.

10. Let him make it on a comfortable spot so that it provides comfort to him. Let it be a peaceful spot so that it may give peace to him. Let him not construct it on a thoroughfare or in an open space, lest he should make his

भवति यदि चित्रं न स्यादापः पश्चाद्वोत्तरतो वा स्युरापो ह्येव चित्रं चित्रꣳ हैवास्य प्रजा भवति॥१०॥

ऊषरे करोति रेतो वा ऊषाः प्रजननं तदेनं प्रजनन आभजत्येतद्ध वै पितरः प्रजनन आभक्ता भवन्ति यदेषां प्रजा भवति प्रजा हास्य श्रेयसी भवति समूले समूलꣳ हि पितृणां वीरिणमिश्रमेतमेतद्धास्याः पित्र्यमनतिरिक्तमथो अघमेव तद्बद्धं[13] करोति॥११॥

न भूमिपाशमभिविदध्यान्न शरं नाश्मगन्धां नाध्याण्डां न पृश्निपर्णीं नाश्वत्थस्यान्तिकं कुर्यान्न बिभीतकस्य न तिलवकस्य न स्फूर्जकस्य न हरिद्रोर्न न्यग्रोधस्य येचान्ये पापनामानो मङ्गलोपेप्सया नाम्नामेव परिहाराय॥१२॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथात आवृदेवाग्निविधयाग्निचितः श्मशानं करोति यद्वै यजमानोऽग्निं चिनुतेऽमुष्मै तल्लोकाय यज्ञेनात्मानꣳ सꣳस्कुरुत एतदु ह यज्ञियं कर्मासꣳस्थितमा श्मशानकरणात्तद्यदग्निविधयाग्निचितः श्मशानं करोत्यग्निचित्यामेव तत्सꣳस्थापयति॥१॥

तद्वै न महत्कुर्यान्नेन्महदधं[1] करवाणीति यावानपक्षपुच्छोऽग्निस्तावत्कुर्यादित्यु हैक आहुः समानो ह्यस्यैषआत्मा यथैवाग्नेस्तथेति पुरुषमात्रं त्वेव कुर्यात्तथापरस्मा अवकाशं न करोति पश्चाद्वरीयः

१३. बद्ध
१. दद्यं

(the deceased's) sin get revealed. It can be an enclosed space where the Sun's rays at noon directly fall. If it is enclosed, it conceals his (deceased's) sin. By choosing the enclosed space, the Sun's rays from above remove the evil from him since the Sun is a destroyer of evil. He is endowed with the effulgence of the Sun. Let him not make that monument in such a way that it is invisible from here (from the village), because it is like requesting or calling (some one else) and (if done so) some one else (of his family) will soon follow suit. Let that (monument have a picturesque background, for picturesque objects mean offspring and thereby he gets beautiful offspring. Let there be water either behind or to the north of it. Because water adds to beauty and he begets beautiful offspring.

11. He constructs it on barren soil, for, barren soil is vitality. Thus he partakes in the productivity of that vitality, so that he gets progeny. His children become prosperous. Let it be on (a ground) with roots (underneath). Because, the grounds with roots belong to the *Pitṛs.* Those roots should be of *Viriṇa* or other grasses, so that the share of the *Pitṛs* in this (earth) does not exceed and by this he also keeps the sins of the deceased under control.

12. He should not contruct it near these trees or plants - ***Bhūmpāśa, Śara, Aśvagandhā, Adhyaṇḍa, Pṛśniparṇī, Aśvattha, Bibhītaka, Tilvaka, Sphūrjaka, Haridru, Nyagrodha,*** or any other trees with an inauspicious name; so that these inauspicious names are avoided and asupiciousness occurs to him. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Now about the procedures for an *Agnicit* (who has built a fire-altar for performing sacrifice). One makes a monument in the shape of a fire alter; for, when a Yajamāna builds up a fire-altar, he actually builds up for himself by sacrifice, a new (body) for the world beyond. But that sacrificial performance is not complete till a *Śmaśāna* is constructed for him. So, when one builds a monument for the (deceased) *Agnicit* in the shape of an altar, he thereby completes that *Agnicityā* of the Yajamāna (who is no more alive).

2. It (the monument) should not be very large, lest he should magnify the sin (of the deceased). "Let him make it as long as the first *citi* without its wings and tail" - so say some; because this body of his is as big as the fire-altar. Let

प्रजा वै पश्चात्प्रजामेव तद्वरीयसीं कुरुत उत्तरतो वर्षीयः प्रजा वा उत्तरा प्रजामेव तद्वर्वीयसीं कुरुते तद्विधायापसलवि सृष्टाभिः[2] स्यं द्याभिः पर्यातनोत्यपसलवि पित्र्यꣳ हि कर्म॥२॥

अथोद्धन्त वा आह स यावत्येव निवप्स्यन्तस्यात्ताभिवदुद्धन्यात्पुरुषमात्रं[3] त्वेवोद्धन्यात्तथापरस्मा अवकाशं न करोत्यथो ओषधिलोको वै पितर ओषधीनाꣳह मूलान्युपसर्पन्त्यथो नेदस्या अन्तर्हितोऽसदिति॥३॥

अन्तर्धायो हैके निवपन्ति देवाश्चासुराश्चोभये प्राजापत्या अस्मिँल्लोकेऽस्पर्धन्त ते देवा असुरान्त्सपत्नान् भ्रातृव्यानस्मांल्लोकादनुदन्त तस्माद्या दैव्यः प्रजा अनन्तर्हितानि ताः श्मशानानि कुर्वतेऽथ या आसुर्यः प्राच्यास्त्वद्ये त्वदन्तर्हितानि ते चम्बान्त्वद्यस्मिꣳस्त्वत्॥४॥

अथैनत्परिश्रिद्भिः परिश्रयति या एवामूः परिश्रितस्ता एता यजुषा ताः परिश्रयति तूष्णीमिमा दैवं चैव कुर्वीत्पित्र्यं[4] च व्याकरोत्यपरिमिताभिरपरिमितो ह्यसौ लोकः॥५॥

अथैनत्पलाशशाखया व्युदूहति यदेवादो व्युदूहनं तदेतदपेतो यन्तु पणयोऽसुम्ना देवपीयव इति पणीनेवैतदसुम्नां देवपीयूनसुररक्षसान्यस्माल्लोकादपहन्त्यस्य लोकः सुतावत इति सुतवान्हि य ईजानो द्युभिरहोभिरक्तुभिर्व्यक्तामिति तदेनमृतुभिश्चाहोरात्रैश्च सलोकं करोति यमो ददात्ववसानमस्मा

२. स्पन्द्याभिः
३. त्तावद्
४. तसित्र्यं

him make it as much as the size of a man, with a broader back; for what is left behind is his progeny and thereby he makes the Yajamānā's progeny more expansive. It should be broader on the left side, for that which comes later (to him) are his offspring. Thus he makes his off-spring more excellent. After doing this, he binds it around with string untwisted and stretched in the reverse way (turning to the left), for the sacrificial rituals connected with *Pitṛs* are done in *Apasalava* or reverse way.

3. He now causes that ground to be dug. Let him make it as high as it can be. But it would be proper if it is of man's length and does not leave any space for another. On the one hand the *Pitṛs* are the world of plants and among the roots of plants, they hide. On the other hand he (the deceased) should not be separated from this (earth).

4. Some build up the mound after covering the ground. The gods and *Asuras*, both Prajāpati's progeny, once contended for this (terrestrial world). The gods drove away the *Asuras*, their hateful enemies, from this world. So, if persons (deceased) are godly, they construct them *Śmaśāna* in such a way as not be separated from this (terrestrial) world. If they are of Asuric nature, the easterners and the like, they construct their monument in such a way as to be separated from the earth, on a basin or some such thing.

5. Now he encloses it with enclosing stones. These enclosing stones are just like the *Pariśruts* of a sacrificial *vedī*. With a *Yajuṣ* formula, silently he places those (enclosing stones). He thus differentiates what is in respect of the *Pitṛs* from what is in respect of the gods. He does not keep a count of the stones (used for enclosing) because the yonder world is unlimited.

6. He then sweeps (the mound-site) with a bunch of *Palāśa*, it has the same significance as on the earlier occasion– (saying) "Let that Paṇī, the tormenter of gods and inflicter of sorrow and the *Asura* get away from here." Thus he wards off the Paṇīs tormenting the gods and inflicting sorrow, as well as the *Asura Rakṣasas* from this world. "This is the place of this offerer of *Soma*." "For he who has performed a *Soma-Yāga* is the offerer of *Soma*. By lights, days and nights it is revealed." Thus he makes it (the place) share the same worlds as the seasons, days and nights. "Let Yama give place for him" for, Yama has the right over the space in this (earth). So, for the sake of space for this deceased one, he begs of him (Yama). One of the sticks from the *Palāśa* bunch, he

इति यमो ह वा अस्यामवसानस्येष्टो तमेवास्मा अस्यामवसानं याचति तां दक्षिणोदस्यत्युदगितरां दैवं चैव तत्पित्र्यञ्च व्याकरोति॥६॥

अथ दक्षिणतः सीरं युनक्त्युत्तरत इत्यु हैक आहुः स था कामयेत तथा कुर्याद्युङ्क्तेति संप्रेष्याभिमन्त्रयते सविता ते शरीरेभ्यः पृथिव्यां लोकमिच्छत्विति सवितैवास्यैतच्छरीरेभ्यः पृथिव्यां लोकमिच्छति तस्मै युज्यन्तामुस्रिया इत्येतस्मा उ हि कर्मण उस्रिया युज्यन्ते॥७॥

षड्गवं भवति षड्ऋतवः संवत्सर ऋतुष्वेवैनमेतत्संवत्सरे प्रतिष्ठायां प्रतिष्ठापयति तदपसलवि पर्याहृत्योत्तरतः प्रतीची प्रथमाꣳसीतां कृषति वायुः पुनात्विति सविता पुनात्विति जघनार्धेन दक्षिणाग्नेर्भ्राजसेति दक्षिणार्धेन प्राचीं सूर्यस्य वर्चसेत्यग्रेणोदीचीम्॥८॥

चतस्रः सीता यजुषा कृषति तद्यच्चतसृषु दिक्ष्वन्नं तस्मिन्नेवैनमेतत्प्रतिष्ठापयति तद्वै यजुषाद्धा वै तद्यद्यजुरद्धो तद्यदिमादिशोऽथात्मानं विकृषति तद्यदेव संवत्सरेऽन्नं[5]तस्मिन्नेवैनमेतत्प्रतिष्ठापयति तूष्णीमपरिमिताभिरपरिमितो ह्यसौ लोकः॥९॥

अथैनद्विमुञ्चति कृत्वा तत्कर्म यस्मै कर्मण एनद्यक्ते विमुच्यन्तामुस्रिया इत्येतस्मा उ हि कर्मण उस्रिया युज्यन्ते तद्दक्षिणोदस्यत्युदगितरद्दैवं चैत[6] तत्पित्र्यञ्च व्याकरोति॥१०॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

अथ सर्वौषधं वपति यदेवादः सर्वौधं तदेतद्व्रह्मीभिस्तद्वपत्येकयेदं दैवं चैव तत्पित्र्यञ्च व्याकरोत्यश्वत्थे वो निषदनं पर्णे वो वसतिष्कृतेति ज्योग्जीवातुमेवैभ्य एतदाशास्ते तथो हैषामेकैकोऽपरो जरसानुप्रैति॥१॥

५. तदत्रे
६. चैव

throws to the south and another to the north. Thus he differentiates between the godly act and the act concerning *Pitṛs.*

7. Then he yokes the plough (with oxen) on the south side. Some say it should be on the north. Let him do as he likes. After ordering 'yoke it' he chants this *mantra* – "Let Savita seek for your body-parts, a space in this earth"; because it is indeed Savita who asks for a space in the earth for those body-parts of his (deceased). "Therefore let the oxen be yoked" – for it is indeed for this purpose, the oxen are yoked.

8 . There are six oxen, for there are six season in a year. He thus establishes him on the foundation of the year, the season. He plough the first furrow in the direction (against the course of the sun) from the right turning to the left (saying) "Let Vāyu purify; (saying) Let Savita purify"; he ploughs from the west to the south. "With the effulgence of Agni so saying, from the south to the east. By the brilliance of the sun" (so saying) towards the front, eastwards.

9: Thus he makes four furrows with the *Yajuṣ* formulas. Thereby he established him in that food which is in the four quarters. Why with the *Yajuṣ* formulas? *Yajuṣ* is assured and assured are these quarters. He then ploughs the body (middle of the mound site). Therewith, he establishes him in whatever food is there in the year. He ploughs silently and for unlimited times, because the yonder world is unlimited.

10. After finishing that work for which they (oxen) were yoked, he unites them (saying) "Let the oxen be unyoked" for, it is for their work, the oxen were yoked. He unyokes them towards the southern direction. On other occasion they are let off to the north. Thus he differentiates between the acts of gods and those *Pitṛs.* (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. He then sows (seeds) of all herbs. What was the impart of all seeds on the earlier occasion, same is (valid) here. He sowed with many *mantras* then, but now with only one. Thus he differentiates the divine from that connected with *Pitṛs.* (The *mantra* starts) – "On the *Aśvattha* tree is your residence and a seat is made for you on *Parṇa*...etc". Thereby he only prays for long life for those (of the sacrificer's family). Hence each one of them passes away only by old age.

अथैनन्निवपतीयं वै पृथिवी प्रतिष्ठास्यामेवैनमेतत्प्रतिष्ठायां प्रतिष्ठापयति पुरादित्यस्योदयात्तिर इव वै पितरस्तिर इव रात्रिस्तिर एव तत्करोति यथा कुर्वतोऽभ्युदियात्तदेनमुभयोरहोरात्रयोः प्रतिष्ठापयति सविता ते शरीराणि मातुरुपस्थ आवपत्विति सवितैवास्यैतच्छरीराणि अस्यै पृथिव्यै मातुरुपस्थ आवपति॥ २॥

तस्मै पृथिवी शं भवेति यथैवास्मा इयꣳ शꣳस्यादेवमेतदाह प्रजापतौ त्वा देवतायामुपोदके लोके निदधाम्यसाविति नाम गृह्णात्ययं वै लोक उपोदकस्तदेनं प्रजापतौ देवतायामुपोदके लोके निदधात्यथ कञ्चिदाहैतां दिशमनवानन्त्सृत्वा कुम्भं प्रक्षीयानपेक्षमाणा एहीति तत्र जपति परं मृत्यो अनु परेहि पन्थां यस्ते अन्य इतरो देवयानात्। चक्षुष्मते शृण्वते ते ब्रवीमि मानः प्रजाꣳ रीरिषो मोत वीरानिति ज्योग्जीवातुमेवैभ्य एतदाशास्ते तथो हैषामेकैकोऽपरो जरसानुप्रैति॥ ३॥

अथैनंपथाङ्ग[1] कल्पयति शं वातः शꣳ हि ते घृणिः शं ते भवन्त्विष्टकाः। शं ते भवन्त्वग्नयः पार्थिवासो मा त्वाभिशूशुचन्। कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिन्धवः। अन्तरिक्षꣳ शिवं तुभ्यं कल्पन्तां ते दिशः सर्वा इत्येतदेवास्मै सर्वं कल्पयत्येतदस्मै शिवं करोति॥ ४॥

अथ त्रयोदश पादमात्र्य इष्टका अलक्षणाः कृता भवन्ति या एवामूरग्राविष्टकास्ता एता यजुषा ता उपदधाति तूष्णीमिमा दैवं चैव तत्पित्र्यं चैव व्याकरोति त्रयोदश भवन्ति त्रयोदश मासाः संवत्सर ऋतुष्वेवैनमेतत्संवत्सरे प्रतिष्ठायां प्रतिष्ठापयति पादमात्र्यो भवन्ति प्रतिष्ठा वै पादः प्रतिष्ठामेवास्मै करोत्यलक्षणा भवन्ति तिर इव वै पितरस्तिर इव तद्यदलक्षणं तिर एव तत्तिरः करोति॥ ५॥

१. यथाङ्गं

2. Then he pours out that (jarful of the bones of the deceased). For, this earth is the foundation and he establishes him thus on this foundation, the earth. He does it before the sunrise, for the *Pitṛs* are concealed as it were and night provides concealment and so he does it secretly. While doing it, the Sun rises and thus he establishes him on both day and night. (He does so saying) "Let Savita deposit your body parts in the lap of the mother" – because it is Savita who deposits these body parts of his in this earth, the lap of the mother.

3. "O Earth, be of comfort for him" – he says, so that this earth may provide comfort for him. "I deposit you in the world adjacent to waters, in the god, Prajāpati and mentions his (deceased's) name." This terrestrial world is indeed adjacent to water. He thus deposits him in the deity, Prajāpati, in the world adjacent to water. He then says to someone "You proceed in this (southern) direction without taking breath and having thrown the jar (in which the bones were kept), return without turning back." At that he chants – "O Death, you go by that your path, which is different from the path of the gods. I am telling you who has eyes and who has ears - don't hurt our progeny, nor our heroes." He thereby prays for long-life for them. Hence each one of them passes away at old age.

4. He then arranges (the bones of the deceased so as to make a human figure), limb by limb (saying) -"Let the wind be of comfort to you, let the heat of the Sun be of comfort to you; let the bricks be of comfort to you; let the fires be favourable to you and let not the things of the earth burn you. Let the quarter be well-disposed to you, and let the waters be most considerate to you; the rivers too. Let the air be kind to you; may all the regions be beneficial to you." Thus he makes everything favourable to him and be of comfort for him.

5. Then thirteen bricks without any marking and measuring one foot square, are made. They are just like those bricks in the fire-altar. In the fire-altar, he placed them with (*Yajuṣ*) formulas, whereas here he places them silently. Thus he differentiates what is for the gods and what is for *Pitṛs*. They are thirteen, because a year has thirteen months; on the season, on the year, he thus establishes him as on a firm foundation. They are measuring one foot-square; for foot is the base and thus he provides a base for him. They (the bricks) gave no marking, for the *Pitṛs* are concealed, as it were. That which is unmarked is concealed as it were and the *Pitṛs* are concealed. So he provides secrecy thereby.

तासामेकां मध्ये प्राचीमुपदधाति स आत्मा तिस्रः पुस्तान्मूर्धसꣳ हितास्तच्छिरस्तिस्रो दक्षिणतः स दक्षिणः पक्षस्तिस्र उत्तरतः स उत्तरतः पक्षस्तिस्रः पश्चात्तत्पुच्छꣳ सोऽस्यैष पक्षपुच्छवानात्मा यथैवाग्रेस्तथा॥६॥

अथ प्रदरात्पुरीषमाहर्त्तवा आहैतद्धास्याः पित्र्यमनतिरिक्तमथो अघमेव[2] तद्धद्धं[3] करोत्यस्मिन्नुहैकेऽवान्तरदेशे कर्षू खात्वा ततोऽभ्याहारं कुर्वन्ति परिकृषन्त्यु हैके दक्षिणतः पश्चादुत्तरतस्ततोऽभ्याहारं कुर्वन्ति स यथा कामयेत तथा कुर्यात्॥७॥

तद्धै न महत्कुर्यान्नेन्महदघं करवाणीति यावानुद्बाहुः पुरुषस्तावत्क्षत्रियस्य कुर्यान्मुरवदघ्नं ब्राह्मणस्योपस्थदघ्नꣳ स्त्रिया ऊरुदघ्नं वैश्यस्याष्ठीवदघ्नꣳ शूद्रस्यैवंवीर्या ह्येत इत्यधोजानु त्वेव कुर्यात्तथापरस्मा अवकाशं न करोति तस्य क्रियमाणस्य तेजनीमुत्तरतो धारयन्ति प्रजा ह सा प्रजामेव तदुत्तरतो धारयन्ति तां न न्यस्येद्धुत्वा वैनामूह्वा वा गृहेषूच्छ्रयेत्प्रजामेव तद्गृहेषूच्छ्रयति कृत्वा यवान्वपति अघं[4] मे यवयानित्यवकाभिः प्रच्छादयति कं मेऽसदिति दर्भैः प्रच्छादयत्यरूक्षतायै॥८॥इति तृतीयं ब्राह्मणम् ॥

चतुर्थ ब्राह्मणम्

अथैनच्छङ्कुभिः परिणिहन्ति पालाशं पुरस्ताद्ब्रह्म वै पलाशो ब्रह्मपुरोगवमेवैनꣳ स्वर्गं लोकं गमयति शमीमयमुत्तरतः शं मेऽसदिति वारणं पश्चादैघं[1] मे वारयाता इति वृत्रशङ्कुं दक्षिणतोऽघस्यैवानत्यययाय[2]॥१॥

२. अद्यमेव
३. तद्धद्धृ
४. अद्यं
१. अद्यं
२. अद्य

6. One of them he places in the middle pointing to the east. This is the body (trunk). Three bricks he places in the front to mark the head and that is the head. Three on the south and that is the right wing; three on the north and that is the left wing and three at the hind part (west) and that is the tail. Thus, his body, provided with wings and tail is just like the *Agni*-altar.

7. He calls for loose soil from a clift in the ground, so that the share of *Pitṛ* (deceased father) in this (earth) is not in excess and moreover, by doing so, he limits (the dead man's) sin. Some get it dug and from that south-eastern quarter and bring; yet other dig it out from the south-west and bring it northward from there. Yet others dig it out from the south-west and bring it northwards from there. He may do as he likes.

8. Let him not make it (the mound so made by keeping the loose soil so brought) too large; lest he magnifies the (deceased's) sin. For *Kṣatriya*, it (the mound) may be as high as a man with up-stretched arms. For a brāhmin, it may be upto the height of the mouth and for women upto the hips. For a *Vaiśya*, it may be upto the thighs and for a *Śūdra* upto the knee; thus according to their respective vigour. By making it upto the bottom of the knee, he does not leave room for another. When that *Śmaśāna* is being made, they hold a bundle of grass to the left side of it; (*uttaraḥ*). That symbolises his (deceased's) progeny. They thus hold up the deceased's progeny. He should not throw away that grass bundle after holding it up or after bringing it home. Let him install it at home (tied to a bamboo stump). He thus sets up his progeny at home. Having made that mound, he sows barley seeds, thinking "May they ward off sin from me." He covers it with *Avaka* plants thinking, "Let me have joy" over that he covers with *Darbha* grass for the sake of softness. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Now he enclosed it (the mound) by fixing pegs. The *Palāśa* one (stump) in front; for *Palāśa* represents the brahmin. Thus he makes him (the deceased) go to the heavenly world with brahmin to lead him. He fixes a *Śamī* pole to the north thinking "let him have tranquility." He fixes a stick of *Varaṇa* to the west thinking "let his sin be removed." A peg of *Vṛtra* he fixes to the south so that the sin does not cross it.

अथ दक्षिणतः परिवक्त्रे[३] खनन्ति ते क्षीरेण चोदकेन च पूरयन्ति ते हैनममुष्मिंल्लोकेऽक्षिते कुल्ये उपधावतः सप्तोत्तरस्ता उदकेन पूरयन्ति न ह वै सप्त स्रवन्तीरतघ [४]मत्येतुमर्हत्य[५]घस्यैवानत्ययाय॥२॥

अश्मनस्त्रीꣳस्त्रीं प्रकिरन्ति ता अभ्युत्तरन्त्यश्मन्वती रीयते सꣳरभध्वमुत्तिष्ठत प्रतरता सखायः। अत्रा जहिमोऽशिवा ये असञ्छिवान्वयमुत्तरेमाभि वाजानिति यथैव यजुस्तथा बन्धुः॥३॥

अपामार्गैरपमृजतेऽघमेव[६] तदपसृजतेऽपाधमपकिल्बिषमप कृत्यामपो रपः। अपामार्ग त्वमस्मदप दुःस्वप्न्यꣳ[७] सुवेति यथैव यजुस्तथा बन्धुः॥४॥

यत्रोदकं भवति तत्स्नान्ति सुमित्रिया न आप ओषधयः सन्त्वित्यञ्जलिनाप उपाचति वज्रो वा आपो वज्रेणैवैतन्मित्रधेयं कुरुते दुर्मित्रयास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति यामस्य दिशं द्वेष्यः स्यात्तां दिशं परासिञ्चेत्तेनैव तं पराभावयति॥५॥

स यदि स्थावरा आपो भविन्ति स्थापयन्त्येषां पाप्मानमथ यदि वहन्ति वहन्त्येवैषां पाप्मानꣳस्नात्वा हतानि वासाꣳसि परिधायानडुहः पुच्छमन्वारभ्यायन्त्याग्नेयो वा अनड्वानग्निमुखा एव तत्पितृलोकाज्जीवलोकमभ्यायन्त्यथो अग्निर्वै पथोऽतिवोढा स एनानतिवहति॥६॥

उद्वयं तमसस्परीत्येतामृचं जपन्तो यन्ति तत्तमसः पितृलोकादादित्यं ज्योतिरभ्यायन्ति तेभ्य आगतेभ्य आञ्जनाभ्यञ्जने[८] प्रयच्छन्त्येष ह मानुषोऽलङ्कारस्तेनैव तं मृत्युमन्तर्दधते॥७॥

अथ गृहेष्वग्निꣳ समाधाय वारणान्परिधीन्परिधाय वारणेन स्रुवेणाग्नं आयुष्मत आहुतिं जुहोत्यग्निर्वा आयुष्मानायुष ईष्टे तमेवैभ्य आयुर्याचत्यग्न आयूꣳषि पवस इति पुरोऽनुवाक्याभाजनम्॥८॥

३. परिवक्क्रे
४. अद्य
५. मर्हद्य
६. मर्हद्य
७. दुष्वप्रय
८. अञ्जना

2. On the right side, they then dig two pits of curved shape and fill them with milk and water. They follow him to the world beyond as inexhaustible reservoirs. Seven pits they dig on the left side and fill them with water. For, sin cannot pass beyond seven streams and thus his sin is not to pass beyond.

3. They then throw (into the northern pits) three stones in each and pass over them (saying) "Here flows the stony one, hold onto each other, rise and cross over; you friends. Here we will leave behind what inauspiciousness is in us and will cross over to auspicious prosperity." As the text, so its meaning.

4. They clean themselves with *Apāmārga* plants and thereby they wash away (*Apa-mṛj*) the sin (saying) "O *Apāmārga*, you drive away sin from us, away guilt, away witchery, away iņfinity, away evil dreams." As the text, so the meaning.

5. They bathe at a place where there is water (on their way)– "may the waters and plants have good friendship towards us." So saying he takes water in his joined palms; for water is thunderbolt and with the thunderbolt he thus makes friendship. "Let them be unfriendly to him who we hate"– so saying throws the water towards that direction where he who hates him may be (living). Thereby he puts him down.

6. If these waters are still (not flowing) they stop his evil and if it is flowing, it carries away his evil. After bathing, they put an unwashed (new) garments and return (home) holding on to the tail of the ox. For, ox is indeed the fires and so keeping Agni in the fore-front, they return to the human world from the world of the *Pitṛs*. Of course Agni is he who leads one on the paths and it is he who leads them.

7. They proceed chanting this *Ṛk mantra* - "From out of the darkness, we have emerged." From that darkness, the world of the *Pitṛs*, they now indeed go to light, the Sun. On their return, they are given colluriun for the eyes and ointment for the feet. These are the objects of make-up for humans and by means of them they keep off death from themselves.

8. Then at home, after enkindling the (*Gṛhya*) fire and having laid the enclosing sticks of *Varaṇa* wound round it, he offers to Agni the *Āyuṣmat*, with a ***sruk*** made of the *Varaṇa* wood. For, Agni is *Āyuṣmān*, who rules over longivity. Thereby he seeks longivity to these (members of the Yajamānā's family). "You Agni, cause *Āyus* to flow...." this verse is the *Anuvākya* (for that offering).

अथ जुहोत्यायुष्मानग्ने हविषा वृधानो घृतप्रीतको घृतयोनिरेधि। घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभिरक्षता[९]दिमां त्वाहेति[९] तथैवैनानभिरक्षेद्यथाभिगो पायेदेवमेतदाह॥९॥

तस्य पुराणोऽनड्वान्दक्षिणा पुराणा यवाः पुराण्यासन्दी सोपबर्हणैषान्वादिष्टा दक्षिणा कामं यथाश्रद्धं भूयसीर्दद्यादिति त्वग्निचितोऽथानग्निचित[१०] एतदेव भूमिजोषणमेतत्समानं कर्म यदन्यग्निकर्मण[११] कुर्यादाहिताग्नेः शर्करा इत्यु हैक आहुर्या एवामूरग्न्याधेयशर्करास्ता एता इति [१२]न कुर्यादित्येक[१२] ईश्वरो हैता अनग्निचितः सन्तसोरिति स यथा कामयेत तथा कुर्यात्॥१०॥

मर्यादाया एव लोष्टमाहृत्यान्तरेण निदधातीमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतत्[१३] शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेनेति जीवेभ्यश्चैवैतां पितृभ्यश्च मर्यादा करोत्यसंभेदाय तस्मादु हैतज्जीवाश्च पितरश्च न सन्दृश्यन्ते॥११॥इति चतुर्थं ब्राह्मणम्॥

॥इति अष्टमोऽध्यायः॥

॥इति अश्वमेधकाण्डं समाप्तम्॥

९-९. इमान्त्स्वाहेति
१०. न्वग्निचितः
११. यदन्यदग्निकर्मण
१२-१२. न तथा कुर्या-
१३. अर्थमेतं

9. He then offers (saying) "O Agni, live long growing by offering, *ghee*-mouthed, *ghee*-born. Drinking the sweet, pleasing cow's *ghee*, you protect these, as a father does his son - *Svāhā*." He says thus so that he (Agni) may protect these.

10. For this the *Dakṣiṇā* is an old ox, old barley, an old stool with a head-rest (pillow). This is the prescribed *Dakṣiṇā*, but he is free to give more according to his wish. This much is (the performance) in respect of an *Agnicit* (i.e. if the deceased is one who has built a fire-altar). For one who is not, the process of selecting the site is the same and the ritual is also same. Only there is no altar (in his case). Some are of the view that in that case of an *Āhitāgni*, one should use pebbles in the place of bricks. This is the same as in the *Ādhāna* ritual. Some others say, it should not be done so, because, he who is not an *Agnicit*, for him it will be too much (unbearable). But he may do as he wishes.

11. A clod brought from the boundary, he places in between the *Śmaśāna* and the village (saying) "This I put up as a boundary for the living, lest another of them should pass to that region. May they live for hundred rich harvest (seasons) and keep off death from themselves, by a mountain." Thus he makes it a boundary between the *Pitṛs* and the living, so as not to cause them to mix up. That is why the living ones and the *Pitṛs* are not seen together here. (Fourth Brāhmaṇa Ends.)

(Chapter Eight Ends.)

(AŚVAMEDHA KĀṆḌA ENDS)

प्रवर्ग्यकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

देवा ह वै सत्रं निषेदुरग्निरिन्द्रः सोमो मखो विष्णुर्विश्वेदेवा अन्यत्रैवाश्विभ्यां तेषां कुरुक्षेत्रं देवयजनमास तस्मादाहुः कुरुक्षेत्रं देवानां देवयजनमिति तस्माद्यत्र क्व च कुरुक्षेत्रस्य निगच्छति तदेव मन्यत इदं देवयजनमिति तद्धि देवानां देवयजनम्॥१॥

त आसत श्रियं गच्छेम यशः स्यामान्नादाः स्यामेति तथो एवेमे सत्रमासते ये सत्रमासते श्रियं गच्छेम यशः स्यामान्नादाः स्यामेति॥२॥

ते होचुर्यो न श्रमेण तपसा श्रद्धया यज्ञेनाहुतिभिर्यज्ञस्योदृचं पूर्वोऽवगच्छत्स नः श्रेष्ठोऽसत्तदु नः सर्वेषाꣳ सहेति तथेति तद्विष्णुः प्रथमः प्राप स देवानाꣳ श्रेष्ठोऽभवत्तस्मादाहुर्विष्णुर्देवानाꣳ श्रेष्ठ इति स यः स विष्णुर्यज्ञः स स यः स यज्ञोऽसौ स आदित्यस्तद्धेदं यशो विष्णुर्न शशाक संयन्तुं तदिदमप्येतर्हि नैव सर्व इव यशः शक्नोति संयन्तुम्॥३॥

स तिसृधन्वमादायापचक्राम स धनुरार्त्न्यां शिर उपस्तभ्य तस्थौ तं देवा अनभिधृष्णुवन्तः समन्तं परिण्यविशन्त ता ह वम्र्य ऊचुरिमा वै वम्र्यो यदुपदीकायोऽस्य ज्यामप्यद्यात्किमस्मै प्रयच्छेतेत्यन्नाद्यमस्मै प्रयच्छेमापि धन्वन्नपोऽधिगच्छेत्तथास्मै सर्वमन्नाद्यं प्रयच्छेमेति तथेति तस्योपपरासृत्य ज्यामपि जक्षुस्तस्यां छिन्नायां धनुरार्त्न्यौ विस्फुरन्त्यौ विष्णोः शिरः प्रचिच्छिदतुः॥४॥

तद्घृङ्ङिति पपात तत्पतित्वासावादित्योऽभवदथेतरः प्राङेव प्रावृज्यत तद्यद्घृङ्ङित्यपतत्तस्माद्घर्मोऽथ यत्प्रावृज्यत तस्मात्प्रवर्ग्यः॥५॥

PRAVARGYA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. All the gods except the two, namely, the Aśvins, like Agni, Indra, Soma, Makha, Viṣṇu and Viśvedevas, underwent a session of sacrifice. *Kurukṣetra* was the place of sacrifice chosen by them. As these gods made *Kurukṣetra* as their place of sacrifice, people used to call this place '*Devayajana*'. Whosoever happens to get settled there, he thinks "this place is meant for divine worship."

2. Sitting in the sacrificial session, they thought- "May we attain wealth; may we become glorious and may we become eaters of food." In the same manner, these people who sit in this session think "May we become wealthy, glorious and eaters of plenty of food."

3. They said - "Whoever amongst us, through *Tapas*, fervour, faith, sacrifice and oblations, completes a *Yajña*, he will be considered as excellent amongst us and yet he will be common to all of us." Others said "So be it." First, Viṣṇu saw the completion of the sacrifice and became most excellent among the gods and that is why people say now - "He who is this Viṣṇu is sacrifice; he who is the sacrifice is the same Āditya." As Viṣṇu could not control his love for glory, none of us can control our attachment to our own glory.

4. Taking his bow, along with three arrows, he started. He stood resting his head at the end of his bow. All the gods, not daring to attack, sat around him. Then the ants said "of these, whosoever would gnaw the bow-string, what would you give him?" The ants are called *Upadikas* (which can gnaw). The gods replied "We would give him food and enable him to find water even in the desert and provide him with all types of food." The ants said "So be it." The ants went near Viṣṇu and gnawed his bowstring and when the string was eaten, it got separated from the ends of the bow and fell down, cutting off Viṣṇu's head.

5. It (Viṣṇu's head) fell with the sound '*Ghṛin*' and while falling, it became the yonder Sun. When that head became the Sun, the rest of the body lay stretched out towards the east. As the falling head produced the sound '*Ghṛin*', it became *Gharma* and on account of lying stretched (*Pravṛj*), the name *Pravargya* is assigned to it.

ते देवा अब्रुवन्महान्बत नो वीरोऽपादीति तस्मान्महावीरस्तस्य यो रसो व्यक्षरत्तं पाणिभिः[1] संममृजुस्तस्मात्संम्राट्॥६॥

तं देवा अभ्यमृज्यन्त[2] यथा वित्तिं वेत्स्यमाना एवं तमिन्द्रः प्रथमः प्राप तमन्वङ्गमनु न्यपद्यत तं पर्यगृह्णात्तं परिगृह्येदं यशोऽभवद्यदिदमिन्द्रो यशो यशो ह भवति य एवं वेद॥७॥

स उ एव मखः स विष्णुस्तत इन्द्रो मखवानभवन्मखवान् हि वै तं मघवानित्याचक्षते परोक्षं परोक्षकामा हि देवास्ताभ्यो वम्रीभ्योऽन्नाद्यं प्रायच्छन्नापो ह वै सर्वमन्नं ताभिर्हीदमभिक्नूयमिवादन्ति यदिदं किञ्चादन्ति॥८॥

अथेमं विष्णुं यज्ञं त्रेधा व्यभजन्त वसवः प्रातःसवनꣳ रुद्रा माध्यन्दिनꣳसवनमादित्यास्तृतीयसवनमग्निः प्रातस्सवनमिन्द्रो माध्यन्दिनꣳ सवनं विश्वे देवास्तृतीयसवनं गायत्री प्रातः सवनं त्रिष्टुब्माध्यन्दिनꣳ सवनं जगती तृतीयसवनं तेनापशीर्ष्णा यज्ञेन देवा अर्चन्तः श्राम्यन्तश्चेरुः॥९॥

दध्यङ् ह वा आथर्वण एतꣳ शुक्रमेतं यज्ञं विदाञ्चकार यथा यथैतद्यज्ञस्य शिरः प्रतिधीयते यथैष कृत्स्नो यज्ञो भवति स हेन्द्रेणोक्त आसैतं चेदन्यस्मा अनुब्रूयास्तत एव ते शिरश्छिन्द्यामिति तदु हाश्विनोरनुश्रुतमास॥१०॥

दध्यङ्ङ ह वा आर्थवण एतꣳ शुक्रमेतं यज्ञं वेद यथा यथैतद्यज्ञस्य शिरः प्रतिधीयते यथैष कृत्स्नो यज्ञो भवतीति तौ हैत्योचतुरुपत्वायावेति किमनु वक्ष्यमाणावित्येतꣳ शुक्रमेतं यज्ञं यथा यथैतद्यज्ञस्य शिरः प्रतिधीयते यथैष कृत्स्नो यज्ञो भवतीति॥११॥

स होवाचेन्द्रेण वा उक्तोऽस्म्येतं चेदन्यस्माऽनुब्रूयास्तत एव ते शिरच्छिन्द्यामिति तस्माद्वै बिंभेमि यद्वै मे स शिरो न छिन्द्यात्र वामुपनेष्य इति तौ होचतुरावां त्वा तस्मात्त्रास्यावहा इति कथं य्मा त्रास्येथे इति यदा ना उपनेष्यसेऽथ ते शिरच्छित्वान्यत्रापनिधास्यावोऽथाश्वस्य शिर आहत्य तत्ते

१. पणिभिः MD
२. अभ्यसृज्यन्त MD

6. Now the gods said- "Our great hero lies fallen. In other words he has become *Mahā Vīra*, a sacrificial vessel." The sap that flowed from him, they wiped up with their hands. Since they wiped him up with their hands, it used to be called *Samrāṭ* (*Sām-Mārj*).

7. Gods rushed forward to him even as one will after wealth of them, Indra reached him first. He absorbed him limb by limb and then encompassed him and in that process, he attained his glory. Now whosoever knows this, he attains the glory as Indra did attain.

8. Now *Makha* (i.e., sacrifice) is the same as Viṣṇu. Hence Indra became possessed by Viṣṇu-*Makhavat. Makhavat* has changed to *Maghavat* mystically; for gods way is to be mystic. And now gods gave those ants food and all foodstuff indeed includes water; because only by moistening the food with water one eats anything he eats.

9. Then the gods divided this Viṣṇu, the sacrifice, amongst themselves into three parts - *Prātas Savana, Mādhyandina Savana* and *Tṛtīya Savana.* Vasus got the *Prātas Savana* i.e., morning pressing, Rudras, the *Mādhyandina Savana* (the mid day pressing) and Ādityas, the *Tṛtīya Savana.* In the same manner, Agni got the *Prātas Savana*, Indra, the *Mādhyandina Savana* and Viśvedevas received the third *Savana.* And among chandas, the Gāyatrī received the *Prātas Savana*; Tṛṣṭhubh the *Mādhyandina Savana* and the Jagatī, *Tṛtīya Savana.* With that headless sacrifice, the gods continued their worship.

10. Dadhyaṅg Ātharvaṇa knew the essence of this sacrifice of *Pravargya* - the doctrine of *Pravarygya* - namely that without the head, the essential aspect of this sacrifce will not get completed and will become complete only if the head is attached to it. At this juncture, Indra told him "If you reveal this to anybody, I will cut off your head." Inspite of that, the essence was known even to Aśvins.

11. And this threat was heard by Aśvins "Indeed Dadhyaṅg Ātharvaṇa knows the pure essence of this sacrifice i.e., how this head of the sacrifice is to be put on again; how this sacrifice becomes complete."

12. He told, "I have been told by Indra that if you reveal this essence to anybody, I will cut off your head." That is why I am afraid lest he cut off my

प्रतिधास्यावस्तेन नावनुवक्ष्यसि स यदा नावनुवक्ष्यस्यथ ते तदिन्द्रः शिरश्छेत्स्यत्यथ ते स्वꣳ शिर आहृत्य तत्ते प्रतिधास्याव इति तथेति तौ होपनिन्ये तौ यदोपनिन्येऽथास्य शिरश्छित्वान्यत्रापनिदधतुरथाश्वस्य शिर आहृत्य तद्धास्य प्रतिदधुस्तेन हाभ्यामनूवाच स यदाभ्यामनूवाचाथास्य तदिन्द्रः शिरश्छिच्छेदाथास्य स्वꣳ शिर आहृत्य तद्धास्य प्रतिदधतुः॥१२॥

तस्मादप्येतदृषिणाभ्यनूक्तं[3] दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाचेत्ययतं तदुवाचेति हैवैतदुक्तम्॥१३॥

तन्न स सर्वस्मा अनुब्रूयादेनस्यꣳ हि तदथो नेन्म [4]इन्द्राश्शिरश्शिच्छनददिति यो न्वेव ज्ञातस्तस्मै ब्रूयादथ योऽनूचानोऽथ योऽस्य प्रियः स्यान्न त्वेव सर्वस्मा इव॥१४॥

संवत्सरवासिनेऽनुब्रूयादेष वै संवत्सरो य एष तपत्येष उ प्रवर्ग्यस्तदेनमेवैतत्प्रीणाति तस्मात्संवत्सरवासिनेऽनुब्रूयात्॥१५॥

तिस्रो रात्रीर्व्रतं चरति त्रयो वा ऋतवः संवत्सरस्य संवत्सर एष य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मात्तिस्रो रात्रिर्व्रतं चरति॥१६॥

तसमाचामति तपस्व्यनुब्रवा इत्यमाꣳसाश्यनुब्रूते तपस्व्यनुब्रवा इत्यमृन्मयपाय्यस्ति वा अस्याꣳ सꣳसृष्टमिव यदस्यामनृतं वदति तस्मादमृन्मयपाय्यशूद्रोच्छिष्टयेष वै घर्मो य एष तपति सैषा श्रीः सत्यं ज्योतिरनृतꣳ स्त्री शूद्रः श्वा कृष्णः शकुनिस्तानि न प्रेक्षेत नेच्छ्रियं च पाप्मानं च नेज्ज्योतिश्च तमश्च नेत्सत्यानृते सꣳसृजानीति॥१७॥

३. तस्मादेतदृषिणा MD
४. इन्द्रश्त्रः शिर TE

head. I cannot take you as my pupils. They said, we shall protect you from Indra. He replied "how will you protect me"; they said when you receive us as pupils, we shall cut off your head and put it aside elsewhere, and we will fetch the head of a horse and put it on you. With that you will teach us. Meanwhile we would have received the teaching, when Indra cuts your head and we will put on your (original) head again. He replied "so be it." He then received them as pupils and when he had received them, they cut off his head and put it aside elsewhere and fetched the head of a horse and with that he taught them. Indra cut his head off and Aśvins fetched his own head. They put it on him again.

13. "Dadhyaṅg Ātharvaṇa with horse's head, explained this sweet doctrine unrestrained, unto you" - from this Vedic quotation we have to infer that the essence of this sacrifice was revealed unrestrained. He also revealed unto them with a horse's head.

14. As it will be sinful to teach this secret thing to each and every one indiscriminately, this should be taught to such a person who is adept in Vedic lore; and such person should be dear to the teacher.

15. Such a teacher should teach a person who is residing with him for one full year and year means that which shines yonder and *Pravargya* also is that which shines yonder. Therefore one full year, should a pupil be taught.

16. He observes the rule of abstinence for three nights; because there are three seasons in a year. And year is he who shines yonder and *Pravargya* also the same. Thereby one gratifies him and hence the abstinence should be for three nights.

17. He sips hot water, (thinking) "I will teach as one practising austerities; abstaining from flesh-food, he teaches (thinking) I will teach it as one practising austerities." He does not drink from earthen vessels, because whatever untruth a man speaks is considered to have emanated on account of his association with earth; therefore while drinking water, he should shun earthen vesseles. He should also avoid association with *Śūdras* and remains of food. He is *Gharma* who shines yonder and he is excellence, truth and light. All these are untruth - *Śūdra*, the dog, black bird (crow). The observer of austerities should not look at them lest he should mingle excellence and sin; light and darkness; truth and untruth.

अथैष वाव यशो य एष तपति तद्यत्तदादित्यो यशो यज्ञो हैव तद्यशस्तद्यत्तद्यज्ञो यशो यजमानो हैव तद्यशस्तद्यत्तद्यजमानो यश ऋत्विजो हैव तद्यशस्तद्यत्तदृत्विजो यशो दक्षिणा हैव तद्यशस्तस्माद्यामस्मै दक्षिणामानयेयुर्न ता इत्सद्योऽन्यस्मा अतिदिशेन्नेद्यन्मेदं यश आगꣳस्तत्सद्योऽन्यस्मा अतिदिशानीति श्वो वैव भूते द्व्यहे वा तदात्मन्येवैतद्यशः कृत्वा यदेव तद्भवति तत्स ददाति हिरण्यं गां[5] वासोऽश्वं वा॥१८॥

अथैतद्वा आयुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या नातपति प्रच्छादयेत नेदेतस्मात्तिरोऽसानीति नातपति निष्ठीवेन्नेदेतमभिनिष्ठीवानीति नातपति प्रस्रावयेत नेदेतमभिप्रस्रावया इति यावद्वा एष आतपति तावानेष नेदेतमेतैर्हिनसानीत्यवज्योत्य रात्रावश्नीयात्तदेतदस्य[6] रूपं क्रियते य एष तपति तदु होवाचासुरिरेकꣳ ह वै देवा व्रतं चरन्ति यत्सत्यं तस्मादु सत्यमेव वदेत्॥१९॥इति प्रथमं ब्राह्मणम्

द्वितीयं ब्राह्मणम्

स वै संभारान्त्संभरति स यद्वा एनानित्थाच्चेत्थाच्च संभरति तत्संभाराणाꣳ संभारत्वꣳ स वै यत्र यत्र यज्ञस्य न्यक्तं ततस्ततः संभरति॥१॥

कृष्णाजिनꣳ[1] संभरति यज्ञो वै कृष्णाजिनं यज्ञ एवैनमेतत्संभरति लोमतश्चछन्दाꣳसि वै लोमानि छन्दः स्वेवैनमेतत्संभरत्युत्तरत उदीची हि मनुष्याणां दिक् प्राचीनग्रीवे तद्धि देवत्रा॥२॥

अग्न्या वज्रो वा अग्निर्वीर्यं वै वज्रो वीर्येणैवैनमेतत्समर्धयति कृत्स्नं करोति॥३॥

औदुम्बरी भवत्यूर्ग्वै रस उदुम्बर ऊर्जैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति॥४॥

५. हिरण्यं गोवासो TE

६. तदेतस्य MD

१. कृष्णाजिने My, MD

18. He that shines yonder is indeed glory and glory is that sacrifice; that again is the sacrifice and that glory it is, the officiating priests. That glory is again the *Dakṣiṇā.* Therefore if they bring up to him any *Dakṣiṇā,* he should not on the same day, make over these to any one else because it accrues to him in the shape of glory. If making over becomes unavoidable, he may do so on the tomorrow or the day after. Thus in the process, he makes the glory his own and such a *Dakṣiṇā* may be in the shape of gold, cow, a garment or a horse.

19. He who partakes of this (*Pravargya*), enters that life and that light. The rule pertaining to the observance are thus - when the sun shines, he should not cover himself with a garment; for, doing so he would be concealed. Similarly he should not spit when sun shines lest he should spit on him. And when the sun shines, let him not discharge urine lest he discharges on sun himself, and the sun, while shining, is indeed great and should so act as not to injure him. Let him take food after kindling a light and that light will be considered to be replica of the sun. But Āsuri put stress on one point and that is that the sacrificer should attach all importance to truth. Therefore he should speak nothing but truth. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. He equips the *Mahā Vira* with its accessories. He equips it from here and there and that is the nature of preparation. Wherever there is anything of the sacrifice involved, with that he equips it.

2. He gets ready a black antelope-skin; for the black antelope - skin is indeed the sacrifice; it is at the sacrifice he prepares the pot, with its (the antelope-skin's) hairy side upwards. Because the hairs are the meters. He spreads it on the northern side, for, the north is quarter of humans; he spreads it so as its neck points to the east, because the east is of gods.

3. He digs out the clay with a spade; for, the spade is a thunderbolt and thunderbolt stands for vigour. Thus, with vigour supplied, he completes it (the *Pravargya*).

4. The spade is made of *Udumbara* wood; for the *Udumbara* stands for strength (essence). Thus, with essence, strength supplied, he completes it.

अथो वैकङ्कती प्रजापतिर्या प्रथमामाहुतिमजुहोत्स हुत्वा यत्र न्यमृष्ट ततो विकङ्कतः समभवद्यज्ञो वा आहुतिर्यज्ञो विकङ्कतो यज्ञेनैवैनमेतत्समर्धयति कृत्स्नं करोति॥५॥

अरत्निमात्री भवति बाहुर्वा अरत्निर्बाहुनो वै वीर्यं क्रियते वीर्यसंमितैव तद्भवति वीर्येणैवैनमेतत्समर्धयति कृत्स्नं करोति॥६॥

तामादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे नारिरसीत्यसावेव बन्धुस्ताᳲ सव्ये पाणौ कृत्वा दक्षिणेनाभिमृश्य जपति युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः। वि होत्रा दधे वयुना विदेक इन्मही देवस्य सवितुः परिष्टुतिरित्यसावेव बन्धुः॥७॥

अथ मृत्पिण्डं परिगृह्णात्यभ्र्या च दक्षिणतो हस्तेन च हस्तेनैवोत्तरतो देवी द्यावापृथिवी इति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्स इमे द्यावापृथिवी अगच्छद्यन्मृदियं तद्यदापोऽसौ तन्मृदश्चापां च। महावीराः कृता भवन्ति तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति तस्मादाह देवी द्यावापृथिवी इति मखस्य वामद्य शिरो राध्यासमिति यज्ञो वै मखो यज्ञस्य वामद्य शिरो राध्यासमित्येवैतदाह देवयजने पृथिव्या इति[2] देवयजने हि पृथिव्यै संभरति मखाय त्वा मखस्य त्वा। शीर्ष्ण इति यज्ञो वै[3] मखो यज्ञाय त्वा यज्ञस्य त्वा शीर्ष्ण इत्येवैतदाह॥८॥

अथ वल्मीकवपां देव्यो वम्र्य इत्येता वा एतदकुर्वत यथा यथैतद्यज्ञस्य शिरोऽच्छिद्यत ताभिरेवैनमेतत्समर्धयति कृत्स्नं करोति भूतस्य प्रथमजा इतीयं वै पृथिवी भूतस्य प्रथमजा तदनयैवैनमेतत्समर्धयति कृत्स्नं करोति मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुः॥९॥

२. देवयजयने पृथिव्या इति Missing in MD

३. यज्ञो देवयजने पृथिव्या इत मखो My

5. Alternatively, it can be made of *Vikankata*, because when Prajāpati performed his first offering and washed his hands after the offering, a *Vikankata* tree grew from there. An offering is a sacrifice and hence the *Vikankata* is the sacrifice. Therefore with the sacrifice he thus equips and completes it.

6. The spade is to be cubit long, for a cubit is the fore-arm and the arm is used to exert strength. Thus, the spade is composed of strength and with strength he thus equips and completes it.

7. He takes it (the spade) up with the chanting - "I take you at the impulse of God Savita with the arms of Aśvins and with the hands of Pūṣā; you are a woman." The meaning of this is the same. He keeps that spade in his left hand and touching it with the right, he says "They unite the mind; they unite the thoughts; the priests of the priest of the great wise one, the knower of the rites alone has assigned the priestly duties. Great is the fame of the God Savita" The meaning of this is the same as before.

8. He takes the lump of clay with the right hand and spade on the right side and with the left hand alone on the northern side, he says "Oh divine Heaven and Earth." When the sacrifice (Prajāpati) had its head cut off, the vital essence flowed out of it and entered these heaven and earth. What clay (the solidified essence) that flowed is this earth and what watery matter oozed out of it became that yonder sky. Hence it is with clay and water that the *Mahā Vīra* vessels are made. Thus he equips and completes it with that essence. That is why he says "Oh Divine Heaven and Earth." "I, this day utilise you for the head of the sacrifice." "On the earth's place of divine worship." This he says since he utilises it on a place meant for divine worship of the earth. "You for *Makha*; you for the head of *Makha*" *Makha* being the sacrifice, he virtually says "I consecrate you for the sacrifice; I consecrate you for the head of the sacrifice." It has the same meaning.

9. Then he takes an ant-hill saying "Oh divine ants." Because they are indeed responsible for producing this. Just as that head of the sacrifice was cut off by them, the same way he completes them with those ants saying "You are the first-born among the beings." Thus by those very ants, he completes it. He says "I now complete the head of the sacrifice on the divine place of worship of the earth for sacrifice; you for the head of the sacrifice." It has the same meaning.

अथ वराहविहतमियत्यग्र आसीदितीयती ह वा इयमग्रे पृथिव्यास प्रादेशमात्री ता मे मूष इति वराह उज्जघान सोऽस्याः पतिः प्रजापतिस्तेनैवैनमेतन्मिथुनेन प्रियेण धाम्ना समर्धयति कृत्स्नं करोति मखस्य तेऽद्य शिरो राध्यासं देवयजने पृथिव्या मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुः॥१०॥

अथादारानिन्द्रस्यौजस्थेति यत्र वा एनमिन्द्र[४] ओजसा पर्यगृह्णात्तदस्य परिगृहीतस्य रसो व्यक्षरत्स पूयन्निवाशेत सोऽब्रवीदादीर्येव बत म एष रसोऽस्रौषीदिति तस्मादादारा अथ यत्पूयन्निवाशेत तस्मात्पूतीकास्तस्मादग्नावाहुतिरिवाभ्याहिता ज्वलन्ति तस्मादु सुरभयो यज्ञस्य हि रसात्संभूता अथ यदेनं तदिन्द्र ओजस पर्यगृह्णात्तस्मादाहेन्द्रस्यौजस्थेति मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुः॥११॥

अथाजाक्षीरं यज्ञस्य शीर्षच्छिन्नस्य शुगुदक्रामत्ततोऽजा समभवत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुः॥१२॥

तान् वा एतान् पञ्च संभारान्त्संभरति पाङ्क्तो वै यज्ञः पाङ्क्तः पशुः पञ्चर्तवः संवत्सरस्य संवत्सर एव य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तान्त्संभृतानभिमृशति मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुः॥१३॥

अथोत्तरतः परिश्रितं भवति तदभिप्रयन्तो जपन्ति प्रैतु ब्रह्मणस्पतिरित्येष वै ब्रह्मणस्पतिर्य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह प्रैतु ब्रह्मणस्पतिरिति प्र देव्येतु सूनृतेति देवी

४. एनं तदिन्द्र TE, H

10. He takes up earth dug out by a boar saying "She was in the beginning shining so much" - for this earth was only so large as the lump of clay dug out by a boar (which refers to the *Ādivarāha* lifting up the earth from the bottom of the ocean by its tusk). A boar called *Ēmūṣa*, raised her up and he was her husband, Prajāpati. Thus he now completes him (the *Pravargya*) with these same mates and with that same abode. He completes it saying "today I complete the head of the sacrifice at a divine place of worship on earth for sacrifice; for the head of the sacrifice." It has the same meaning.

11. He then takes up the *Ādara* plants saying "you are the might of Indra" - for when Indra absorbed (got united) with Viṣṇu, the essence of Viṣṇu who was so absorbed, flowed out and it lay there stinking. He said "Surely after bursting open (*Ā-dar*) this essence has uttered praises"; from there the *Ādara* plants grew. Because he lay there strinking (*Pūy*) they are also called *Pūtikā* and hence when they are placed on the fire as an offering, they blaze; for the same reason they also give out a sweet smell. This is because they originated from the essence of the sacrifice. In so far as Indra absorbed him with his might, he says "You are the might of Indra; I now complete the head of the sacrifice with you at a place of divine worship on the earth for the sacrifice; for the head of the sacrifice." It has the same meaning.

12. Now he takes up the milk of a goat. When the sacrifice had its head cut off, its *śuk* (warmth) came out and from there the goats were produced. Now he completes it with that same warmth saying "For the sacrifice; for the head of the sacrifice." It has the same meaning.

13. Thus there are five equipments which he collects for the *Pravargya.* Because, the sacrifice is five fold; the *Paśus* are five fold and there are five seasons for a year. This yonder one who shines is the year. And this *Pravargya* is same as the yonder sun. Thus with that same (sun) he pleases it. He touches those materials, so collected, saying "for the sacrifice; for the head of the sacrifice; I fashion you." It has the same meaning.

14. There is an enclosure in the northern side towards which they proceed, while chanting; "May Bramaṇaspati move forward." "May the Goddess Sūnṛtā move forward." This Bramaṇaspati is no doubt, the one who shines yonder and he is this *Pravargya.* It is him that he thus pleases. That is why he says "May Bramaṇaspati move forward." This Sūnṛtā (the pleasing speech) is

ह्येषा सूनृताच्छावीरं नर्यं पङ्क्तिराधसमित्युपस्तौत्येवैनमेतन्महयत्येव देवा यज्ञं नयन्तु न इति सर्वानिवास्मा एतद्देवावभिगोप्तॄन् करोति॥ १४॥

परिश्रितं भवत्येतद्वै देवा अभिभयुर्यद्वै न इममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति तस्मा एतां पुरं पर्यश्रयꣳस्तथैवास्मा अयमेतां पुरं परिश्रयति॥ १५॥

अथ खरे सादयति मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुरथ[५] प्रयौति मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुः अथ मृत्पिण्डमुपादाय महावीरं करोति मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुः प्रादेशमात्रं प्रादेशमात्रमिव हि शिरो मध्ये संगृहीतं मध्ये संगृहीतमिव हि शिरोऽथास्योपरिष्टात्त्र्यङ्गुलं मुखमुन्नयति नासिकामेवास्मिन्नेतद्दधाति तं निष्ठितमभिमृशति मखस्य शिरोऽसीति मखस्य ह्येतत्सौम्यस्य शिर एवमितरौ तूष्णीं पिन्वने तूष्णीꣳ रौहिणकपाले॥ १६॥

प्रजापतिर्वा एष यज्ञो भवत्युभयं वा एतत्प्रजापतिर्निरुक्तश्चानिरुक्तश्च परिमितश्चापरिमितश्च तद्यद्यजुषा करोति यदेवास्य निरुक्तं परिमितꣳ रूपं तदस्य तेन सꣳस्करोत्यथ यत्तूष्णीं यदेवास्यानिरुक्तमपरिमितꣳ रूपं तदस्य तेन सꣳस्करोति स ह वा एतꣳ सर्वं कृत्स्नं प्रजापतिꣳ सꣳस्करोति य एवं विद्वानेतदेवं करोत्यथोपशयायै पिण्डं परिशिनष्टि प्रायश्चित्तिभ्यः॥ १७॥

अथ गवेधुकाभिर्हिन्वति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्तत एता ओषधयो जज्ञिरे तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुरेवमितरौ तूष्णीं पिन्वने तूष्णीꣳ रौहिणकपाले॥ १८॥

५. बन्धुरथ मृत्पिण्ड TE, H

indeed the goddess favourable to men, the giver of fivefold offerings unto the *Vira*. So saying he praises the *Mahā Vira* and thus glorifies it. "May the God lead us to the sacrifice." Thus, he makes all the Gods, the guide of the sacrifice.

15. It is an enclosure (to which he proceeds). At that time the Gods enclosed it safely fearing that those deadly *Rakṣasas* may break it (the *Mahā Vira* pot) here (if not put in an enclosure). In the same manner, this Yajamāna encloses it in a safe place.

16. He then spreads (The equipments) on the mound saying "For the sacrifice, for the head of the sacrifice" and its import is the same as before. He then collects some mud saying "for the sacrifice, for the head of the sacrifice" and its significance is the same. He then takes a lump of clay and shapes the *Mahā Vira* pot saying "for the sacrifice, for the head of the sacrifice." Its import is the same. He makes a head (or mouth for the pot) at a distance of one span from the top; because the head is as it were of one span length and in the middle it is contracted. For, the head is as it were contracted in the middle. Above that, he elongates a face to a length of the width of three thumbs. Thus, he provides that pot with a nostril. He then touches it saying "You are the head of the sacrifice." Because this is indeed the head of the *Soma* sacrifice. In the same way, he makes the other two (*Mahā Vira* pots), two milking bowls and two *Rauhiṇa* plates, all silently.

17. Verily the sacrifice is Prajāpati and this Prajāpati is of both forms-(i.e.,) defined and undefined; limited and unlimited. When one shapes it with *Yajuṣ mantra*, he creates that form of him which is defined and limited. When one shapes it silently, he fashions that form of him which is undefined and unlimited. Thus, whoever knowing this, fashions him in both these forms, he fashions the entire Prajāpati. He keeps apart a lump of clay (unused) for the purpose of expiation.

18. He then polishes it (*Mahā Vira*) with *Gavedhuka* grass. When the head of the sacrifice was cut off, its essence flowed away and from that, those *Gavedhuka* plants originated. That essence, he thus restores and completes it. He says (while polishing) "You for the sacrifice; you for the head of the sacrifice." The meaning of this is the same as before. Similarly, he does with the other two *Mahā Vira* pots, the two milking bowls and the two *Rauhiṇa* plates.

अथैनां धूपयत्यश्वस्य त्वा कृष्णः शन्का धूपयामीति वृषा वा अश्वो वीर्यं वै वृषा वीर्येणैवैनमेतत्समर्धयति कृत्स्नं करोति देवयजने पृथिव्या मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुरेवमितरौ तूष्णीं पिन्वते तूष्णीँ रौहिणकपाले॥१९॥

अथैनाञ्छ्रपयति शृतः हि देवानामिष्टकाभिः श्रपयत्येता वा एतदकुर्वत यथा-यथैतद्यज्ञस्य शिरोऽच्छिद्यत ताभिरेवैनमेतत्समर्धयति कृत्स्नं करोति तदु येनैव सुशृतास्स्युस्तेन श्रपयेदथ पचनमवधाय महावीरमवदधाति मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुरेवमितरौ तूष्णीं पिन्वने तूष्णीँ रौहिणकपाले तां दिवैवोपवपेद्दिवोद्वपेदहर्हि देवानाम्॥२०॥

स उद्वपत्यृजवे त्वेत्यशौ वै लोक ऋजुः सत्यँ ह्यृजुः सत्यमेष य एष तपत्येष उ प्रथमः प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाहर्जवे त्वेति॥२१॥

साधवे त्वेत्ययं वै साधुर्योऽयं पवत एष हीमाँल्लोकान्त्सिद्धोऽनुपवत एष उ द्वितीयः प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह साधवे त्वेति॥२२॥

सुक्षित्यै त्वेत्ययं वै लोकः सुक्षितिरस्मिन् हि लोके सर्वाणि भूतानि क्षियन्त्यथो अग्निर्वै सुक्षितिरग्निर्ह्येवास्मिँल्लोके सर्वाणि भूतानि क्षियन्त्येष उ तृतीयः प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह सुक्षित्यै त्वेति तूष्णीं पिन्वने तूष्णीँ रौहिणकपाले ॥२३॥

19. He then applies smoke to them saying "with the dung of the horse the impregnator, I fumigate you." The horse is indeed the impregnator and impregnator means virility. He thus imparts virility and completes it. "On this spot of the earth meant for divine worship; You for the sacrifice; for the head of the sacrifice." It has the same import as before. Similarly he does silently in respect of the other two pots, the two milking bowls and the two *Rauhiṇa* plates.

20. He then bakes them; for, what is baked belongs to Gods. He bakes them with bricks; because it was with bricks that (Gods) at that time did, when the head of the sacrifice was cut off. With the same, he thus fashions it and completes it. However he may bake them with whatever material available, so that they are well-baked. Having got ready the baking material, he places the *Mahā Vira* in that saying "you for the sacrifice; you for the head of the sacrifice." The import of this is the same as before. Same way, he does silently in respect of the other two pots, the two milking bowls and the two *Rauhiṇa* plates. He should place them in the kiln (for baking) by day time and should remove them in the day time itself; for the day belongs to Gods.

21. He takes it out of the baking kiln saying "I take you for the righteous one." The righteous one is of course the world beyond; for the righteous one means truth and the yonder one who shines is truth. He (the sun) is the foremost *Pravargya* and it is him he thus gratifies and hence he says "I take you for the righteous one."

22. "You for the efficient one" (so saying he takes out the second pot). The efficient one (*Sādhu*) is no doubt the one who blows; for he blows through these worlds as a *Siddha* (permanent entity). The second *Pravargya* is that God Vāyu. It is him that he thus gratifies. Hence he says "You for the efficient one."

23. "You for a good abode" (So saying he takes out the third *Mahā Vira* pot). This terrestrial world is indeed the good abode; for it is in this world that all creatures exist and the good abode is also Agni. Because it is the fire that enables all creatures to exist in this world and that Agni is the third *Pravargya*. It is him, he thus gratifies. So he says "You for a good abode." He pulls out (from the kiln) the two milking bowls and the two *Rauhiṇa* plates silently.

अथैनानाच्छृणत्यजायै पयसा मखाय त्वा मखस्य त्वा शीर्ष्ण इत्यसावेव बन्धुरेवमितरौ तूष्णीं पिन्वने तूष्णीः रौहिणकपालेऽथैतद्वा आयुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ॥२४॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

स यदैतदातिथ्येन प्रचरत्यथ प्रवर्ग्येण चरिष्यन्पुरोपसदोऽग्रेण गार्हपत्यं प्राचः कुशान् सꣳस्तीर्य द्वन्द्वं पात्राण्युपपादयत्युपयमनीं महावीरं परीशासौ पिन्वने रौहिणकपाले रौहिणहवन्यौ स्रुचौ यदु चान्यद्भवति तद्दश दशाक्षरा वै विराड्विराड्वै यज्ञस्तद्विराजमेवैतद्यज्ञमभिसंपादयत्यथ यद्द्वन्द्वं द्वन्द्वं वै वीर्यं यदा वै द्वौ सꣳरभेते अथ तौ वीर्यं कुरुतो द्वन्द्वं वै मिथुनं प्रजननं मिथुनेनैवैनमेतत्प्रजननेन समर्धयति कृत्स्नं करोति॥१॥

अथाध्वर्युः प्रोक्षणीरादायोपोत्तिष्ठन्नाह ब्रह्मन् प्रचरिष्यामो होतरभिष्टुहीति ब्रह्मा वै यज्ञस्य दक्षिणत आस्तेऽभिगोप्ता तमेवैतदाहाप्रमत्त आस्स्व यज्ञस्य शिरः प्रतिधास्याम इति होतरभिष्टुहीति यज्ञो वै होता तमेवैतदाह यज्ञस्य शिरः प्रतिधेहीति प्रतिपद्यते होता॥२॥

ब्रह्मजज्ञानं प्रथमं पुरस्तादित्यसौ वा आदित्यो ब्रह्मा ब्रह्मा अहरहः पुरस्ताज्जायत एष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह ब्रह्मजज्ञानं प्रथमं पुरस्तादित्यथ प्रोक्षत्यसावेव बन्धुः॥३॥

24. He then pours goat's milk upon them saying "You for sacrifice, you for the head of the sacrifice." The meaning of this is the same. In the same way, he pours silently on the two milking bowls and the two *Rauhiṇa* plates . Whosoever, either teaches this (method of preparing the *Pravargya*) or partakes of the contents of the *Pravargya,* reaches that life-span and enters into that effulgence. The observance of the procedure for that is the same as the creation. (Meaning- the preparation of the *Pravargya* is on the same principles as the creations of the three worlds). (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. He who intends to perform the *Pravargya* and then the *Upasad,* even while going about with the *Ātithya* (hospitality to Soma as a part of the previous night's ritual), spreads *Kuśa* grass in front of the *Gārhapatya* fire with the tips of the grass pointing to the east and places the appliances and vessels in pairs: The *Upayamanī* tray and the *Mahā Vīra* pot as one pair; the two lifting foreceps as another; the two milking bowls as the third; the two *Rauhiṇa* plates as the fourth and the two *sruks* as the fifth and whatever other appliances there may be - all in pairs. These account for total of ten and the Virāj meter has ten syllables and Virāj is the sacrifice. Thus, he makes it correspond to the Virāj, the sacrifice. As to why they should be in pairs is because, a pair stands for strength; for when two persons hold to each other, they produce vigour and a pair means re-productive union. Thus he supplies it with a productive union and completes it.

2. Then the Adhvaryu takes the sprinkling water and moving forward says - "Brahman, we shall proceed; Hotā, recite the praises." For, the Brahman sits on the right side as the guardian of the sacrifice and it is him, he addresses thus. "Be watchful; we are going to restore the head of the sacrifice." Why he says "Hotā, recite the praises" is because the Hotā is the sacrifice. Thus, he tells him – "restore the head of the sacrifice." Accordingly the Hotā recites.

3. "The first born in front is the Brahman.........etc." For, the Brahman is indeed the yonder Sun and he is born in front (in the East) day by day and this *Pravargya* also is that Sun. Thus he propitiates him by saying "the first born in front is the Brahman.......etc." He then sprinkles (the vessels) and its significance is the same as before.

स प्रोक्षति यमाय त्वेत्येष वै यमो य एष तपत्येष हीदꣳ सर्वं यमयत्येतेनेदꣳ सर्वं यतमेष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह यमाय त्वेति॥४॥

मखाय त्वेत्येष वै मखो य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह मखाय त्वेति॥५॥

सूर्यस्य त्वा तपस इत्येष वै सूर्यो य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह सूर्यस्य त्वा तपस इति॥६॥

पूर्वया द्वारा स्थूणां निर्हृत्य दक्षिणतो निमिन्वन्ति यथैनाꣳ होताभिष्टुवन् परापश्येद्यज्ञो वै होता स एवास्यामेतद्यज्ञं प्रतिदधाति तथैषा घर्मं पिन्वतेऽग्रेणाहवनीयꣳ सम्रालासन्दीं पर्याहृत्य दक्षिणतः प्राचीमासादयत्युत्तराꣳ राजासन्द्यै॥७॥

औदुम्बरी भवत्यूर्ग्वै रस उदुम्बर ऊर्जैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति॥८॥

अꣳसदघ्ना भवत्यꣳसयोर्वा इदꣳ शिरः प्रतिष्ठितं तदꣳसयोरेवैतच्छिरः प्रतिष्ठापयति॥९॥

बाल्बजीभी रज्जुभिर्व्युता भवति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्तत एता ओषधयो जज्ञिरे तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति॥१०॥

अथ यदुत्तरत आसादयति यज्ञो वै सोमः शिरः प्रवर्ग्य उत्तरं वै शिरस्तस्मादुत्तरत आसादयत्यथो राजा वै सोमः सम्राट् प्रवर्ग्य उत्तरं वै राज्यात्साम्राज्यं तस्मादुत्तरो वै प्रजापतिः तस्मादुत्तरत आसादयति॥११॥

4. He sprinkles saying "You for Yama." Yama is indeed the one who shines yonder, since it is he who controls (*Yam*) everything here. By him all these are controlled and this *Pravargya* is also that Sun. It is him he thus propitiates and hence he says "you for Yama (I sprinkle)."

5. "You for Makha" - Makha no doubt is the one who shines yonder and this *Pravargya* is the same as that Sun. Thus he propitiates him and hence he says, "You for Makha (I sprinkle)."

6. "You for the *Tapas* of Sūrya (I sprinkle)." Sūrya is indeed the one who shines yonder, and this *Pravargya* is of course that Sūrya. It is him he thus propitiates and hence he says, "You are for the *Tapas* of the Sūrya."

7. Having taken out a pole by the eastern entrance (of the hall), he fixes it into the ground on the southern side in such a way that it is visible to the Hotā while reciting the praises. For, the Hotā is the sacrifice and he thereby restores the sacrifice to this earth and she (earth) causes the *Gharma* milk to rise. Turning the throne seat of the emperor (*Pravargya*) in front of the *Āhavanīya*, he places it on the right side, facing east, towards the north of the throne seat of Soma, the King.

8. It is made of *Udumbara* wood; for the *Udumbara* means vigour. Thus with vigour, with essence, he thus enriches and completes it (*Pravargya*).

9. It is at the height corresponding to the shoulder, because it is on the shoulders that head is situated. Therefore here he fixes the head on the shoulders.

10. It (the *Pravargya*) is wound round by the strings of *Balvaja* grass. When the sacrifice had its head cut off, its essence flowed and from that these plants (*Balvaja* grass) grew. Therefore it is that he enriches it with this essence and completes it.

11. As to why he places it to the north of the Soma's seat- Soma is the sacrifice and the *Pravargya* is its head. The head is always at the top (of the body) and hence he places it to the north of the Soma seat. Moreover the Soma is king whereas the *Pravargya* is emperor. The imperial authority is always higher than kingship and therefore he places it to the north of the Soma seat.

स यत्रैताः होतान्वाहाञ्जन्ति यं प्रथयन्तो न विप्रा इति तदेतं प्रचरणीयं महावीरमाज्येन समनक्ति देवस्त्वा सविता मध्वानक्त्विति सविता वै देवानां प्रसविता सर्वं वा इदं मधु यदिदं किं च तदेनमनेन सर्वेण समनक्ति तदस्मै सविता प्रसविता प्रसौति तस्मादाह देवस्त्वा सविता मध्वानक्त्विति॥१२॥

अथोत्तरतः सिकता उपकीर्णा भवन्ति तद्रजतः हिरण्यमधस्तादुपास्यति पृथिव्याः सःस्पृशस्पाहीत्येतद्वै देवा अबिभयुर्यद्वै न इममधस्ताद्रक्षाःसि नाष्ट्रा न हन्युरित्यग्रेर्वा एतद्रेतो यद्धिरण्यं नाष्ट्राणाः रक्षसामपहत्या अथो पृथिव्यु ह वा एतस्माद्बिभयांचकार यद्वै मायं तप्तः शुशुचानो न हिःस्यादिति तदेवास्या एतदन्तर्दधाति रजतं भवति रजतैव[1] हीयं पृथिवी॥१३॥

स यत्रैताः होतान्वाह सःसीदस्व महांइ असीति तदुभयत आदीप्ता मौञ्जाः प्रलवा भवन्ति तानुपास्य तेषु प्रवृणक्ति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्तत एता ओषधयो जज्ञिरे तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोत्यथ यदुभयत आदीप्ता भवन्ति सर्वाभ्य एवैतद्दिग्भ्यो रक्षाःसि नाष्ट्रा अपहन्ति तस्मिन्प्रवृज्यमाने पत्नी शिरः प्रोर्णुते तप्तो वा एष शुशुचानो भवति नेन्मेऽयं तप्तः शुशुचानश्चक्षुः प्रमुष्णादिति॥१४॥

स प्रवृणक्त्यर्चिरसि शोचिरसि तपोऽसीत्येष वै घर्मो य एष तपति सर्वं वा एतदेष तदेतमेवैतत्प्रीणाति तस्मादाहार्चिरसि शोचिरसि तपोऽसीत्यथास्यामाशिष आशास्तेऽयं[2] वै यज्ञोऽस्यामेवैतदाशिष आशास्ते ता अस्मा इयः सर्वाः समर्धयति॥१५॥

अनाधृष्टा पुरस्तादित्यनाधृष्टा ह्येषा पुरस्ताद्रक्षोभिर्नाष्ट्राभिरग्नेराधिपत्य इत्यग्निमेवास्या अधिपतिं करोति नाष्ट्राणाः रक्षसामपहत्या आयुर्मेदा इत्यायुरेवात्मन्धत्ते तथो सत्सर्वमायुरेति॥१६॥

१. रजतेव MD (Perhaps to same रजतमयीव)
२. आशास्त इयं वै MD

12. When the Hotā recites- "whom the priests anoint, as if expanding him.........", he anoints with *ghee* that *Mahā Vīra* which is to be used. He does so saying "May the God Savita anoint you with honey." Savita is the impeller, of Gods and honey stands for everything which is available here. Thus, he anoints him with everything that is available here and Savita the impeller prompts it for him. That is why he says "May the God Savita anoint you with honey."

13. Now sand is strewn on the northern side of it. Below that he had placed a plate of silver saying, "protect it from the touch of the earth." For once upon a time the gods were apprehending injury from below to the *Pravargya* from the fearfull *Rakṣasas.* Gold (here silver referred to as white gold) being the seed of Agni, repells the terrible *Rakṣasas.* Indeed, the earth was also scared that this *Pravargya* when heated and glowing, might injure her (the earth). So he keeps it separated from the earth. The metal is white because this earth is white as it where.

14. When the Hotā recites - "You sit down: You are great......", sheaths of red grass are kindled on both sides. Throwing them on the mound, he places the *Mahā Vīra* pot on them. When the head of the sacrifice was cut off, its essence flowed out and from that these plants grew. With that same essence he now enriches it and completes it. As to why they (grass) are kindled on both sides is because it would drive away the terrible *Rakṣasas* from all sides. When this pot is being heated, the wife of the Yajamāna covers her head thinking ,"This one, when heated and glowing might affect my eye-sight."

15. He places it on (the burning grass) saying, "You are the flame; you are the effulgence; you are the *Tapas.*" The *Gharma* is the one who shines yonder and he (Sun) is indeed all that. He thus pleases him by saying, "You are the flame; you are the effulgence; and you are *Tapas.*" He then seeks blessings on this earth. For, the sacrifice is this earth and on this he seeks the blessings and she (the earth) fulfills all those desires.

16. "Un-challenged you are, in the east" - because, this earth in front is free from the onslaught of the *Rakṣasas.* "The overlordship of Agni" which means he makes Agni himself the overlord for destroying the terrible *Rakṣasas.* "Grant me full life-span" and thus he gains the full life-span.

पुत्रवती दक्षिणत इति नात्र तिरोहितमिवास्तीन्द्रस्याधिपत्य इतीन्द्रमेवास्या अधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्यै प्रजां मे दा इति प्रजामेव पशूनात्मन्धत्ते तथो ह पुत्री पशुमान्भवति॥ १७॥

सुषदा पश्चाददितिं नात्र तिरोहितमिवास्ति देवस्य सवितुराधिपत्य इति देवमेवास्यै सवितारमधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्यै चक्षुर्मे दा इति चक्षुरेवात्मन्धत्ते तथो ह चक्षुष्मान् भवति॥ १८॥

आश्रुतिरुत्तरत इत्याश्रावयन्नुत्तरत इत्येवैतदाह धातुराधिपत्य इति धातारमेवास्याधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्यै रायस्पोषं मे दा इति रयिमेव पुष्टिमात्मन्धत्ते तथो ह रयिमान् पुष्टिमान् भवति॥ १९॥

विधृतिरुपरिष्टाददिति विधारयन्नुपरिष्टाददित्येवैतदाह बृहस्पतेराधिपत्य इति बृहस्पतिमेवास्या अधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्या ओजो मे दा इत्योज एवात्मन्धत्ते तथौजस्वी बलवान् भवति॥ २०॥

अथ दक्षिणत उत्तानेन पाणिना निह्नुते विश्वाभ्यो मा नाष्ट्राभ्यस्पाहीति[३] सर्वाभ्यो मार्तिभ्यो गोपायेत्येवैतदाह यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरात्स पितॄनगच्छत्तया वै पितरस्तैरेवैनमेतत्समर्धयति कृत्स्नं करोति॥ २१॥

अथेमामभिमृश्य जपति मनोरश्वासीत्यश्वा ह वा इयं भूत्वा मनुमुवाह सोऽस्याः पतिः प्रजापतिस्तेनैवैनमेतन्मिथुनेन प्रियेण धाम्ना समर्धयति कृत्स्नं करोति॥ २२॥

अथ वैकङ्कतौ शकलौ परिश्रयति प्राञ्चौ स्वाहा मरुद्भिः परिश्रीयस्वेत्यवरꣳ स्वाहाकारं करोति परां देवतामेष वै स्वाहाकारो य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादवरꣳ स्वाहाकारं करोति परां देवतां मरुद्भिः परिश्रीयस्वेति विशो वै मरुतो विशैवैतत्क्षत्रं परिबृꣳहति तदिदं

३. See Notes

17. "Possessed of children towards the South" - in this there is nothing unintelligible. "The overlordship of Indra" - by which he makes Indra himself the overlord to destroy the terrible *Rakṣasas.* "Bestow children unto me" - Thus he secures children and cattle for himself and as a result becomes possessed of children and cattle.

18. "Well-habitable, on the Western side." There is nothing hidden in this. "The overlordship of God Savita"- Thereby he makes the God Savita the overlord to destroy the terrible *Rakṣasas.* "Confer on me eye-sight" thus he secures eye-sight for himself and thereby becomes possessed of sight.

19. "Sphere of hearing, towards the North" by which he means "*Āśrāvaṇa* or the calls during the offerings are audible in the North." "The overlordship of the creator"- thereby he makes the creator the overlord to destroy the terrible *Rakṣasas.* "Bestow growing wealth unto me" - thereby he secures for himself prosperity and hence becomes wealthy and prosperous.

20. "*Vidhṛti* (disposition), in the upper region" which amounts to saying disposing off upwards. "The overlordship of Bṛhaspati"; by which he makes Bṛhaspati himself the overlord in destroying the terrible *Rakṣasas.* "Grant me vigour" - by which he gains to himself vigour and as a result, becomes energetic and strong.

21. The Yajamāna then lays down his hand on the earth with the palm turned upwards on the right side of the *Mahā Vīra,* saying "protect me from all evil spirits." By this he means "protect me from all worries." When the head of the sacrifice was cut off, its essence flowed out and it reached the *Pitṛs.* The *Pitṛs* are three in number (Vasu for the father, Rudra for the grandfather and Āditya for the great grandfather) and by them he now enriches it and completes it (*Pravargya*).

22. While touching her (earth) he mutters "you are the Mare of Manu." Because, having become a Mare, she (the earth) carried Manu and he is her master, Prajāpati. He thus enriches him and completes him with that pair consisting of Manu and the Mare.

23. He places twigs of *Vikaṅkata* wood around the *Mahā Vīra.* Two pieces he lays to the east saying "*Svāhā,* be encircled by the Maruts." Here he makes

क्षत्रमुभयतो विशा परिबृल्हं तूष्णीमुदञ्चौ तूष्णीं प्राञ्चौ तूष्णीमुदञ्चौ तूष्णीं प्राञ्चौ त्रयोदश संपादयति॥२३॥

अथ सुवर्णꣳ हिरण्यमुपरिष्टान्निदधाति दिवः सꣳस्पृशस्पाहीत्येतद्वै देवा अबिभयुर्यद्वै न इममुपरिष्टाद्रक्षाꣳसि नाष्ट्रा न हन्युरित्यग्रैर्वा एतद्रेतो यद्धिरण्यं नाष्ट्राणाꣳ[४] रक्षसामपहत्या अथो द्यौर्ह वा एतस्माद्बिभयां चकार यद्वै मायं ततः शुशुचानो न हिꣳस्यादिति तदेवास्या एतदन्तर्दधाति हरितं भवति हरिणीव हि द्यौः॥२४॥

अथ धवित्रैराधूनोति मधु मध्विति त्रिः प्राणो वै मधु प्राणमेवास्मिन्नेतद्दधाति त्रीणि भवन्ति त्रयो वै प्राणाः प्राण उदानो व्यानस्तानेवास्मिन्नेव[५] तत्तद्दधात्यथापसलवित्रिर्धून्वन्ति यज्ञस्य शीर्षच्छिन्नस्य पितृनगच्छत्त्रया वै पितरस्तैरेवैनमेतत्समीरयत्यप वा एतेभ्यः प्राणाः क्रामन्ति ये यज्ञे धुवनं तन्वते पुनः प्रसलवि त्रिर्धून्वन्ति षट् संपद्यन्ते षड्वा इमे शीर्षन्प्राणास्तानेवास्मिन्नेतद्दधाति श्रपयन्ति रौहिणौ स यदार्च्चिर्जायतेऽथ हिरण्यमादत्ते॥२५॥

स यत्रैताꣳ होतान्वाहाप्नस्वतीमश्विना वाचमस्मे इति तदध्वर्युरुपोत्तिष्ठन्नाह रुचितो घर्म इति स यदि रुचितः स्याच्छ्रेयान्यजमानो भविष्यतीति विद्यादथ यद्यरुचितः पापीयान् भविष्यतीति विद्यादथ यदि नैव रुचितो नारुचितो नैव श्रेयान्न पापीयान् भविष्यतीति विद्याद्यथान्वेव[६] रुचितः स्यात्तथा धवितव्योऽथैतद्वा आयुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ॥२६॥ इति तृतीयं ब्राह्मणम्॥

४. नाष्ट्राꣳ TE
५. तानेवास्मिन्नेतद्दधाति MD
६. यथात्वेव My

the *Svāhākāra* first and then names the deity. Because the *Svāhākāra* is he who shines yonder and this *Pravargya* is also that one (Sun). Thus, it is him he gratifies and hence he utters the *Svāhākāra* first and the deity last. "Be encircled by Marut"- (meaning) the Maruts are the common people and he thus encircles the princely class by the people and that is why here the *Kṣatra* is surrounded on either sides by the people. Then he silently places (the *Vikaṅkata* twigs) two in number pointing to the North, silently again two of them pointing to the East, silently two pointing to the North and another two facing the East. Thus they account for thirteen.

24. Then he places a gold plate on the top of the *Mahā Vīra*, saying - "Protect it from contact with the sky." Once at that time the Gods were affraid that the terrible *Rakṣasas* might smash the *Pravargya* of theirs from above. That gold being the seed of Agni, it would repel the terrible *Rakṣasas*. Indeed, the sky was also afraid of being injured by the heated and glowing *Pravargya*. That is why he keeps it separated from the sky (by the Gold Plates). It is yellow in colour; for, yellow is the colour of the sky.

25. He then fans it will a feathery fans three times, saying "*Madhu, Madhu, Madhu.*" Honey means life-breaths. Three are the life breaths; namely the *Prāṇa*, the *Udāna* and the *Vyāna*. He endows it with those three. They then fan it three times in the opposite direction (from the West to the East). The sacrifice had its head cut off and went to the *Pitṛs*. The *Pitṛs* are three in number and it is by means of them that he now fans it. The *Prāṇas* actually abandon those who do the fanning in a sacrifice. They fan again three times from East to West. This makes six and six are the number of the vital airs in the head and it is these he thus lays into it. They cook the two *Rauhiṇa* cakes. When a flame blazes out, he takes out the Gold Plate.

26. While the Hotā recites "Successful, Aśvins, make you our voice", the Adhvaryu steps up saying "The *Gharma* is red-hot." If it be red-hot, he may take it that the Yajamāna will become more prosperous (shine). If it is not red hot, he may infer that he will become poorer. If it be neither very red hot nor its reverse, he may conclude that the Yajamāna will be neither very rich nor very poor. But, however one should fan the pot until it is red hot. Whoever, either teaches this (method of the *Pravargya*) or partakes of its contents, he enters that life span and that effulgence. The observance thereof is the same as at the process of creation. (Third Brāhmaṇa Ends.)

चतुर्थं ब्राह्मणम्

स य एतदध्वर्युरुपोत्तिष्ठन्नाह रुचितो घर्म इति तदुपोत्थायावकाशैरुपतिष्ठन्ते प्राणा वा अवकाशाः प्राणानेवास्मिन्नेतद्दधाति षड्डुपतिष्ठन्ते षड्वा इमे शीर्षन् प्राणास्तानेवास्मिन्नेतद्दधाति॥१॥

गर्भो देवानामित्येष वै गर्भो देवानां य एष तपत्येष हीदꣳ सर्वं गृभ्णात्येतेनेदꣳ सर्वं गृभीतमेष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह गर्भो देवानामिति॥२॥

पिता मतीनामिति पिता ह्येष मतीनां पतिः प्रजानामिति पतिर्ह्येष प्रजानाꣳ सं देवो देवेन सवित्रा गतेति सꣳ हि देवो देवेन सवित्रा गत सꣳ सूर्येण रोचत इति सꣳ हि सूर्येण रोचते॥३॥

समग्निरग्निना गतेति सꣳ ह्यग्निरग्निना गत सं दैवेन सवित्रेति सꣳ हि दैवेन सवित्रा गत सꣳ सूर्येणारोचिष्टेति सꣳ हि सूर्येणारोचिष्ट॥४॥

स्वाहा समग्निस्तपसा गतेति सꣳ ह्यग्निस्तपसागतावरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः सं दैव्येन सवित्रेति सꣳ हि दैव्येन सवित्रा गत सꣳ सूर्येणारूरुचतेति सꣳ हि सूर्येणारूरुचत॥५॥

ते वा एते त्रयोऽवकाशा भवन्ति त्रयो वै प्राणाः प्राण उदानो व्यानस्तेनैवास्मिन्नेतदधाति॥६॥

धर्ता दिवो विभाति तपसस्पृथिव्यामिति धर्ता ह्येष दिवो विभाति तपसस्पृथिव्यां धर्ता देवो

BRĀHMAṆA IV

1. Now when the Adhvaryu gets up and declares "the *Gharma* is red hot, they proceed towards it and worship it with the *Avakāśa* verses." The *Avakāśas* are the *Prāṇas* and thereby he puts the vital airs into it. Six of them (the Yajamāna and the *Ṛtviks* excluding the *Prastotā*) proceed towards it because these vital airs are six in number in the head. It is these that he puts into it.

2. He says "You are the child of the gods" which means the child of the gods is really the one that shines. Because he holds (*Garbh*) everything here and by him everything is held (and hence he is *Gṛbha*). The *Pravargya* is also that sun and it is him he thus pleases and that is why he says "You are the child of the gods."

3. "You the father of thoughts" - Because the sun is indeed the originator of thoughts. "You the lord of the creatures" for, the sun is indeed the lord of all creatures. "The god has united with the God Savita" - Because the god meaning the *Mahā Vīra* has indeed united with Savita; the sun. "He shines with Sūrya" - because he indeed shines with the sun.

4. "Agni has united with Agni" - for the fire has indeed united with Agni (the sun) with the divine Savita - for, he has indeed united with the divine Savita. "He has shone with Sūrya" - indeed he has been shinning along with the sun.

5. "Agni has united with his *Tapas, Svāhā*" for, Agni, has come together with his heat. The *Svāhākāra* he utters first and then the name of the deity. The significance of this is the same "with the divine Savita; with Sūrya; he has spread light" for he has indeed united with divine Savita and spread the light along with Sūrya.

6. These are the three *Avakāśa* verses, for, there are three vital airs namely, the *Prāṇa*, the *Udāna* and the *Vyāna*; these he lays into it .

7. "The supporter of the sky and the supporter of heat on the earth is shining" - Indeed that sun and the *Mahā Vīra* are shining forth as the supporters of the sky and the suppliers of heat on this earth. "The one who sustains the gods, the immortal product of heat" - for he is indeed the divine sustainer

देवानाममर्त्यस्तपोजा इति धर्ता ह्येष देवो देवानाममर्त्यस्तपोजा वाचमस्मे नियच्छ देवायुवमिति यज्ञो वै वाग्यज्ञमस्मभ्यं प्रयच्छ येन देवान्प्रीणामेत्येवैतदाह॥७॥

अपश्यं गोपामनिपद्यमानमित्येष वै गोपा देवानां[1] य एष तपत्येष हीदꣳ सर्वं गोपायत्यथो न निपद्यते तस्मादाहापश्यं गोपामनिपद्यमानमित्या च परा च[2] पथिभिश्चरन्तमित्या च ह्येष परा च देवैः पथिभिश्चरन्ति स सध्रीचीः स विषूचीर्वसान इति सध्रीचिश्च ह्येष विषूचीश्च दिशो वस्तेऽथो रश्मीनावरीवर्ति भुवनेष्वन्तरिति पुनः पुनर्ह्येष एषु लोकेषु वरीवर्त्यमानश्चरति विश्वासां भुवां पते विश्वस्य मनसस्पते विश्वस्य वचसस्पते सर्वस्य वचसस्पत इत्येतस्य सर्वस्य पत इत्येतद्देवश्रुत्वन्देव घर्म देवो देवान्पाहीति नात्र तिरोहितमिवास्ति॥८॥

अत्र प्रावीरनु वां देववीतय इत्यश्विनावेवैतदाहाश्विनौ वा एतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति तस्मादाहात्र प्रावीरनु वां देववीतय इति मधु माध्वीभ्यां मधु माधूचीभ्यामिति दध्यङ् ह वा आभ्यामाथर्वणो मधु नाम ब्राह्मणमुवाच तदेनयोः प्रियं धाम तदेवैनयोरेतेनोपगच्छति तस्मादाह मधु माध्वीभ्यां मधु माधूचीभ्यामिति हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वोर्ध्वो अध्वरं दिवि देवेषु धेहीति नात्र तिरोहितमिवास्ति॥९॥

पिता नोऽसि पिता नो बोधीत्येष वै पिता य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह पिता नोऽसि पिता नो बोधीति नमस्ते अस्तु मा मा हिꣳसीरित्याशिषमेवैतदाशास्तेऽथ पत्न्यै शिरोऽपवृत्य महावीरमीक्षमाणां वाचयति त्वष्टृमन्तस्त्वा सपेमेति वृषा वै प्रवर्ग्यो योषा पत्नी

१. देवानां Missing in MD
२. परा पथिभिः MD

of the gods and the immortal one born out of heat. "You may grant speech to us who are devoted to the gods." Speech is no doubt a form of worship and thereby he requests "confer upon us that speech of worship with which we shall please the gods."

8. "I see the protector, the one who never rests." He who shines yonder (the sun) is indeed the protector who guards everything here and he never goes to rest. That is why he says "I see the protector, the never resting." "Wandering by the roads here and there" - because he is indeed wandering here and there on the divine paths. "He is clad in the converging and the radiating" - for he indeed converges himself in the gathering and radiating rays, "He moves to and fro within the spheres", because he repeatedly wanders within the hemispheres, "You the lord of all the worlds; you the lord of all thoughts; you the lord of all speech and you the lord of everyone's speech" - It only means "You are the lord of all this universe" "Oh god *Gharma*, you are heard by the gods and you being a god, guard the deities" - in this there is nothing hidden (to be explained).

9. "For the divine feast of you two, you grant your approval" this he says with regard to the twin gods, Aśvins; because it was the Aśvins who at that time, restored the head of the sacrifice. It is them he thus pleases by saying "give your approval henceforth for the divine feast of you two." "Honey to the two who are fond of honey; honey to the two who are eager to have honey"- because, it was Dadhyaṅg Ātharvaṇa who recited the Bhrāhmaṇa passage called *Madhu* (honey). This is their favourite abode and it is with that he now approaches them (Aśvins). Hence he says "Honey to the two who are fond of honey; honey to the two who are eager to have honey." "I entreat you to the hearts, you to the mind, you to the sky, you to the sun; while going upwards you lead this sacrifice to the gods in heaven." There is nothing hidden (unclear) in this.

10. "You are our father; agreed to be our father" - for he who shines yonder is indeed the father and this *Pravargya* is that sun, whom he thus pleases when he says, "You are our father; agreed to be our father." "My salutations to you; do not harm me" - thereby he only seeks a boon. After that he removes the mantle from the head of the Yajamānā's wife and makes her say while looking at the *Mahā Vīra* - "we will serve you along with *Tvaṣṭā*....etc." The *Pravargya* is masculine and the Yajamānā's wife is a female. Thus he enriches

मिथुनेनैवैनमेतत्प्रजनने समर्धयति कृत्स्नं करोत्यथैतद्वा आयुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ॥१०॥इति चतुर्थं ब्राह्मणम्॥

॥ इति प्रथमोऽध्यायः ॥

it with a productive pair. And thus makes it complete. This indeed is the life-span and is indeed the effulgence. He who recites this or partakes of this *Pravargya*, verily enters that observance which belongs to creation. (Fourth Brāhmaṇa Ends.)

(Chapter One Ends.)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

अथातो रौहिणौ जुहोत्यहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्युभावेतेन यजुषा प्रातारात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्युभावेतेन यजुषा सायम्॥१॥

तद्यद्रौहिणौ जुहोत्यग्निश्च ह वा आदित्यश्च रौहिणावेताभ्याꣳ हि देवताभ्याꣳ यजमानाः स्वर्गं लोकꣳ रोहन्ति॥२॥

अथो इमौ वै लोकौ रौहिणावादित्यः प्रवर्ग्योऽमुं तदादित्यमहोरात्राभ्यां[1] परिगृह्णाति तस्मादेषोऽहोरात्राभ्यां[2] परिगृहीतः॥३॥

अथो अहोरात्रे वै रौहिणावादित्यः प्रवर्ग्योऽमुं तदादित्यमहोरात्राभ्यां परिगृह्णाति तस्मादेषोऽहोरात्राभ्यां परिगृहीतः॥४॥

अथो चक्षुषी वै रौहिणौ शिरः प्रवर्ग्यः शीर्षꣳस्तच्चक्षुर्दधाति॥५॥

अथ रज्जुमादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददेऽदित्यै रास्नासीत्यसावेव बन्धुः॥६॥

अथ गामाह्वयति जघनेन गार्हपत्यं यन्त्रिळ एह्यदित एहि सरस्वत्येहीतीळा हि गौरदितिर्हि गौः सरस्वती हि गौः॥७॥

अथो तैराह्वयति नाम्नासावेह्यसावेह्यसावेहीति[3] त्रिस्तामागतामभिदधात्यदित्यै रास्नासीन्द्राण्या उष्णीषो विश्वरूपतमः सोऽसीति तदाह तमेवास्या एतत्करोति[4]॥८॥

१. आदित्यमाभ्यां परि TE

२. तस्मादेष आभ्यां TE

३. See Notes

४. तमेवैनमेतत्करोति MD

Chapter Two

BRĀHMAṆA I

1. Then he offers the two *Rauhiṇa Puroḍāśas* saying "Let the day be pleased with its brightness; the well-lighted one with its effulgence - *Svāhā.*" With this text both the *Puroḍāśas* are offered in the morning. "May the night be happy with its brightness; the well-lighted with its effulgence - *Svāhā*" so saying in the evening, he offers.

2. As to why he offers the two *Rauhiṇas* is because the *Rauhiṇas* are Agni and Sun. With these two deities the Yajamāna ascends (*Ruh*) to the heavens.

3. Moreover these two worlds are *Rauhiṇas* and the sun is the *Pravargya.* Thereby he encompasses the sun by these two. And in this way, this one is encompassed by the two worlds.

4. The *Rauhiṇas* are the day and night and the *Pravargya* is the sun. Thus this sun is enclosed by the day and night and it thus get covered by day and night.

5. The *Rauhiṇas* are the two eyes and the *Pravargya* is the head. Thereby he provides the head with a pair of eyes.

6. He now takes up a rope saying "At the impulse of the divine Savita, I take you, with arms of the Aśvins, with the hands of Pūṣa; you are the girdle of Aditi." The mystic meaning of this is the same as before.

7. He then summons the cow while stepping behind the *Gārhapatya* saying, "Iḍā ! come here; Aditi, come here; Sarasvatī, come here." Because, the cow is Iḍā, the cow is Aditi and the cow is Sarasvatī.

8. He also calls her by its name saying "You... so and so... come here...". Thus he calls here thrice. When she has come, he puts the rope round her horns saying, "You are the Aditi's girdle and you are the head-ban of Indrāṇī; you are of all colours" by this he makes it so.

अथ वत्समुपार्जति पूषासीत्ययं वै पूषा योऽयं पवत एष वा[5] इदꣳ सर्वं पुष्यति यदिदं किञ्च[6] एष उ प्रवर्ग्यः तदेतमेव तत्प्रीणाति धर्षत्येष वा एतासां प्राप्रयिता तस्मादाह पूषासीति॥९॥

अथोन्नयति घर्माय दीष्वेत्येष वा अत्र घर्मो रसो भवति यमेषा पिन्वते तस्यै दयस्वेत्येवैतदाह॥१०॥

अथ पिन्वते पिन्वयत्यश्विभ्यां पिन्वस्वेत्यश्विनावेवैतदाहाश्विनौ वा एतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति तस्मादाहाश्विभ्यां पिन्वस्वेति॥११॥

सरस्वत्यै पिन्वस्वेति वाग्वै सरस्वती वाचा वा एतदश्विनौ यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति तस्मादाह सरस्वत्यै पिन्वस्वेति॥१२॥

इन्द्राय पिन्वस्वेतीन्द्रो वै यज्ञस्य देवता सा यैव यज्ञस्य देवता तयैवैतदाश्विनौ यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति तस्मादाहेन्द्राय पिन्वस्वेति॥१३॥

अथ विपृषोऽभिमन्त्रयते[7] स्वाहेन्द्रवत्स्वाहेन्द्रवदितीन्द्रो वै यज्ञस्य देवता सा यैव यज्ञस्य देवता तामेवैतत्प्रीणाति तस्मादाह स्वाहेन्द्रवत्स्वाहेन्द्रवदिति[8] त्रिष्कृत्व आह त्रिवृद्धि यज्ञोऽवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः॥१४॥

अथास्यै स्तनमभिपद्यते यस्ते स्तनः शशयो यो मयोभूरिति यस्ते स्तनो निहितो गुहायामित्येवैतदाह यो रत्नधा वसुविद्यः सुदत्र इति यो धनानां दाता वसुवित्पणाय्य इत्येवैतदाह येन विश्वा पुष्यसि वार्याणीति येन सर्वान्देवान्त्सर्वाणि भूतानि बिभर्षीत्येवैतदाह सरस्वति तमिह धातवेऽकरिति

५. एष हीदꣳ TE
६. See Notes
७. विप्रुषो MD
८. See Notes

9. He then lets the calf to suck it saying, "You are Pūṣa" for Puṣa is indeed the one who blows here (the Vāyu); for that one supports or encourages (Puṣa) all this universe. This *Pravargya* also is the same as that Vāyu. He thereby pleases him by doing so and he is the one who leads all these, so he says "You are the Pūṣa."

10. He then leads the calf away (from the udder of the cow) saying, "provide (milk) for the *Gharma*." The *Gharma* doubtless is that essence which this cow secrets and thereby he means to say, "Allow a share for her."

11. He then lets the milk flow into the milking bowl saying, "flow down for the Aśvins." This he says with regard to the Aśvins, because the Aśvins restored the head of the sacrifice and they are the ones he pleases now. Hence he says, "Flow down for the Aśvins."

12. "Flow down for Sarasvatī." Sarasvatī is indeed speech and it is by means of speech that the Aśvins restored the head of the sacrifice. Now he only pleases those (Aśvins and Sarasvatī) when he says, "Flow down for Sarasvatī."

13. "Flow down for Indra." Indra is the deity of the sacrifice and it is with the help of the deity of the sacrifice that two Aśvins restored the head of the sacrifice. Thus he pleases those two (Aśvins and Indra) when he says, "Flow down for Indra."

14. He then chants the consecrating *mantras* for the split drops (of milk towards the close of the milking), "*Svāhā* to the one possessed of Indra; *Svāhā* to the one possessed of Indra." Indra is indeed the lord of the sacrifice and he thus pleases him who is the lord of the sacrifice. Hence he says, "*Svāhā Indravat*; *Svāhā Indravat*." He repeats this three times for the sacrifice is three fold. The *Svāhākāra* he utters first and then the deity for whom it is meant. The signifcance of this is the same as before.

15. He then touches her (cow's) udder saying, "you ever-flowing and liberal udder" that is to say "this udder of yours which is concealed as it were is a giver of wealth and a treasure of riches and never exhausting." By this he means "It is a giver of treasures, bestower of wealth and precious." "You enhance the availability of all desired things(which means to say)" "You support all the gods and all creatures." He then says, "Oh Sarasvatī, move that (udder) to us for sucking." Sarasvatī is indeed speech and this cow which yields the milk for *Gharma* is also speech. Sacrifice is speech and so it amounts to "Grant

वाग्वै सरस्वती सैषा घर्मदुघा यज्ञो वै वाग्यज्ञमस्मभ्यं प्रयच्छ येन देवान्प्रीणामेत्येवैतदाहाथ गार्हपत्यस्यार्धमैत्युर्वन्तरिक्षमन्वेमीत्यसावेव बन्धुः॥१५॥

अथ शफावादत्ते गायत्रं छन्दोऽसि त्रैष्टुभं छन्दोऽसीति गायत्रेण चैवैनावेतत्रैष्टुभेन च छन्दसादत्ते द्यावापृथिवीभ्यां त्वा परिगृह्णामीतीमे वै द्यावापृथिवी परीशासावादित्यः प्रवर्ग्योऽमुं तदादित्यमाभ्यां द्यावापृथिवीभ्यां परिगृह्णात्यथ मौञ्जेन वेदेनोपमार्ष्ट्यसावेव बन्धुः॥१६॥

अथोपयमन्योपगृह्णात्यन्तरिक्षेणोपयच्छामीत्यन्तरिक्षं वा उपयमन्यन्तरिक्षेण हीदꣳ सर्वमुपयतमथो उदरं वा उपयमन्युदरेण हीदꣳ सर्वमन्नाद्यमुपयतं तस्मादाहान्तरिक्षेणोपयच्छामीति॥१७॥

अथाजाक्षीरमानयति तप्तो वा एष शुशुचानो भवति तमेवैतच्छमयति तस्मिंछान्ते गोक्षीरमानयतीन्द्राश्विनेतीन्द्रो वै यज्ञस्य देवता सा यैव यज्ञस्य देवता तामेवैतत्प्रीणात्यश्विनेत्यश्विनावेवैतदाहाश्विनौ वा एतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति तस्मादाहेन्द्राश्विनेति मधुनः सारधस्येत्येतद्वै मधु सारघं घर्मं पातेति रसं पातेत्येवै तदाह वसव इत्येते वै वसव एते हीदꣳ सर्वं वासयन्ते यजत वाळिति तद्यथा वषट्कृतꣳ हुतमेवमस्यैतद्भवति॥१८॥

स्वाहा सूर्यस्य रश्मये वृष्टिवनय इति सूर्यस्य ह वा एको रश्मिर्वृष्टिवनिर्नाम येनेमाः सर्वाः प्रजा बिभर्ति तमेवैतत्प्रीणाति तस्मादाह स्वाहा सूर्यस्य रश्मये वृष्टिवनय इत्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुरथैतद्वा वायुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ॥१९॥इति प्रथमं ब्राह्मणम्॥

us the sacrifice with which we may please the Gods." He then walks to the side of the *Gārhapatya* saying, "I move along the wide aerial region"; the mystic significance of this is the same as before.

16. He takes up the two *Śaphas* (the lifting foreceps) saying, "You are the Gāyatrī metre; you are the Tṛṣṭhubh metre." He thus takes them with both the Gāyatrī and the Tṛṣṭhubh metre. "I handle you by means of the Heaven and Earth" for, the two foreceps are indeed the Heaven and Earth and the *Pravargya* is the sun. Thus he encompasses this sun by means of the Heaven and the Earth. After that, he wipes the pot with a bunch of *Muñja* grass and its significance is the same.

17. He then places it (the *Pravargya*) on the *Upayamanī* (a tripot with a cavity on the top to hold the vessel of *Pravargya*). He says, "by the aerial region I hold you"; because the *Upayamanī* is the aerial region, since everything here is supported by the ether. The *Upayamanī* is also the belly, since all these food etc., are held by the belly. So he says, "I hold you by the aerial region."

18. He then pours the goat's milk; for that *Mahā Vīra* when heated becomes red hot. He soothes it and when it is cooled he pours the cow's milk into it. While pouring the cow's milk he says, "Oh Indra and Aśvins" for Indra is the lord of the sacrifice and thus he pleases him, the lord of the sacrifice. He says, "You Aśvins" because the Aśvins at that time, restored the head of the sacrifice and it is them he now pleases. So he says, "Oh Indra and you Aśvins." "Honey of bees; you the *Gharma* drink" this is indeed honey which is the essence and is offered to the *Gharma*. "You Vasus" for these are indeed Vasus that contain all this Universe. "Worship you, *Vāḍ*" thus this comes to be as if it were offered with a *Vaṣaṭkāra* (normally the *Vaṣatkāra* is only for deities and that too when the offering is made into the fire. In the case of the offering into the *Mahā Vīra* pot, it is used as an exceptional case).

19. "*Svāhā* to the ray of Sūrya, the rain - producer" for one of the sun's rays is called *Vṛṣṭivanī* (producer of rain) by which he supports all these creatures. That one (ray) he now pleases. Hence he says "*Svāhā* to the ray of the sun, the rain producer". Here too he utters the *Svāhākāra* first and then the deity and its significance is the same. Whoever either recites (teaches) or consumes this *Pravargya*, enters that Vāyu; that effulgence and the observance thereof is the same in the creation. (First Brāhmaṇa Ends.)

द्वितीयं ब्राह्मणम्

स यत्रैताꣳ होतान्वाह प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृतेति तदध्वर्युः प्राङुदायन्वातनामानि जुहोत्येतद्वै देवा अबिभयुर्यद्वै न इममन्तरा रक्षाꣳसि नाष्ट्रा न हन्युरिति तमेतत्पुरैवाहवनीयात् स्वाहाकारेणाजुहवुस्तꣳ हुतमेव सन्तमग्नावजुहवुस्तथो एवैनमेष एतत्पुरैवाहवनीयात्स्वाहाकारेण जुहोति तꣳ हुतमेव सन्तमग्नौ जुहोति॥१॥

समुद्राय त्वा वाताय स्वाहेत्ययं वै समुद्रो योऽयं पवत एतस्माद्वै समुद्रात्सर्वे देवाः सर्वाणि भूतानि समुद्रवन्ति तस्मा एवैनं जुहोति तस्मादाह समुद्राय त्वा वाताय स्वाहेति॥२॥

सरिराय त्वा वाताय स्वाहेत्ययं वै सरिरो योऽयं पवत एतस्माद्वै सरिरात्सर्वे देवाः सर्वाणि भूतानि सहेरते तस्मा एवैनं जुहोति तस्मादाह सरिराय त्वा वाताय स्वाहेति॥३॥

अनाधृष्याय त्वा वाताय स्वाहाऽप्रतिधृष्याय त्वा वाताय स्वाहेत्ययं वा अनाधृष्योऽप्रतिधृष्यो योऽयं पवते तस्मा एवैनं जुहोति तस्मादाहानाधृष्याय त्वा वाताय स्वाहाऽप्रतिधृष्याय त्वा वाताय स्वाहेति॥४॥

अवस्यवे त्वा वाताय स्वाहाशिमिदाय त्वा वाताय स्वाहेत्ययं वा अवस्युरशिमिदो योऽयं पवते तस्मा एवैनं जुहोति तस्मादाहावस्यवे त्वा वाताय स्वाहाशिमिदाय त्वा वाताय स्वाहेति॥५॥

इन्द्राय त्वा वसुमते रुद्रवते स्वाहेत्ययं वा इन्द्रो योऽयं पवते तस्मा एवैनं जुहोति तस्मादाहेन्द्राय त्वेति वसुमते रुद्रवत इति तदिन्द्रमेवानु वसूꣳश्च रुद्राꣳश्चाभजत्यथो प्रातःसवनस्य चैवैतन्माध्यन्दिनस्य च सवनस्य रूपं क्रियते॥६॥

इन्द्राय त्वादित्यवते स्वाहेत्ययं वा इन्द्रो योऽयं पवते तस्मा एवैनं जुहोति तस्मादाहेन्द्राय त्वेत्यादित्यवत इति तदिन्द्रमेवान्वादित्याना भजत्यथो तृतीयसवनस्यैवैतद्रूपं क्रियते॥७॥

BRĀHMAṆA II

1.When the Hotā, recites, "Let Brahmaṇaspati go to the front, let the goddess *sūnṛtā* come forward" the Adhvaryu makes the offering by chanting the names of Vāyu. For, on this occassion the gods fear that the terrible *Rakṣasas* might injure the *Pravargya* in the middle of the sacrifice and so they offered it with *Svāhākāra* in the beginning before it is taken to the *Āhavanīya*, by offering like this and then they offered it again into the fire. In the same way this Yajamāna offers it with *Svāhākāra* in the beginning when it is taken to *Āhavanīya* and then offers it in the fire.

2. "To the ocean, you the wind - *Svāhā*". This ocean is indeed the one that blows here and hence all these gods and all these creatures emerge (*Samudra*) from the ocean and it is to him (Vāyu) he thus offers it and says, "to the ocean you the wind- *Svāhā*".

3. "To the flood, you the wind - *Svāhā*". This one that blow is indeed the flood and it is from this flood that all the gods and all creatures emanate (*Samīrate*); it is to him he thus offers and says, "To the flood you the wind- *Svāhā*."

4. "To the unshakable you the wind - *Svāhā*." This one who blows is indeed unshakable and therefore to him he thus offers by saying, "To the unshakable you wind- *Svāhā*."

5. "To the irresistable, you the wind - *Svāhā*". This one who blows indeed the *Avasyu* (irresistable) and hence to him he offers thus by saying, "to the irresistable, you the wind- *Svāhā*."

6. "To Indra the Lord of Vasūs and Rudras - *Svāhā*." This one who blows is indeed Indra and to him this offering is made by saying, "To Indra the lord of Vasus and Rudras." This certainly reaches Indra himself along with Vasus and the Rudras. This much is for morning *Savana* and now for the midday *Savana*.

7. "To Indra, the Lord of Ādityas - *Svāhā*." This one which blows is indeed Indra and to him this offering is made by saying, "To Indra." He says, "To the Lord of Ādityas" and thereby he makes it reach Indra along with the Ādityas. This way he makes it in the form of the third *Savana*.

इन्द्राय त्वाभिमातिघ्ने स्वाहेत्ययं वा इन्द्रो योऽयं पवते तस्या एवैनं जुहोति तस्मादाहेन्द्राय त्वेत्यभिमातिघ्न इति सपत्नो वा अभिमातिरिन्द्राय त्वा सपत्नघ्न इत्येवैतदाह सोऽस्योद्धारो यथा श्रेष्ठस्योद्धार एवमस्यैष उद्धार ऋते देवेभ्यः॥८॥

सवित्रे त्वा ऋभुमते विभुमते वाजवते स्वाहेत्ययं वै सविता योऽयं पवते तस्मा एवैनं जुहोति तस्मादाह सवित्रे त्वेत्यृभुमते विभुमते वाजवत इति तदस्मिन् विश्वान्देवानन्वाभजति॥९॥

बृहस्पतये त्वा विश्वदेव्यावते स्वाहेत्ययं वै बृहस्पतिर्योऽयं पवते तस्मा एवैनं जुहोति तस्मादाह बृहस्पतये त्वेति विश्वदेव्यावत इति तदस्मिन्विश्वान्त्सर्वान्देवानन्वाभजति॥१०॥

यमाय त्वाङ्गिरस्वते पितृमते स्वाहेत्ययं वै यमो योऽयं पवते तस्मा एवैनं जुहोति तस्मादाह यमाय त्वेत्यङ्गिरस्वते पितृमत इति यज्ञस्य शीर्षच्छिन्नस्य रसोऽक्षरत्स पितॄनगच्छत्त्रया वै पितरस्तानेवास्मिन्नेतदन्वाभजति॥११॥

द्वादशैतानि नामानि भवन्ति द्वादश वै मासाः संवत्सरस्य संवत्सर एव य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्माद्द्वादश भवन्ति॥१२॥

अथोपयमन्या महावीर आनयति स्वाहा घर्मायेत्येष वै घर्मो य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह स्वाहा घर्मायेत्यवरः स्वाहाकारं करोति परां देवतामसावेव बन्धुः॥१३॥

आनीते जपति स्वाहा घर्मः पित्र इति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्स पितॄनगच्छत्त्रया वै पितरस्तानेवैतत्प्रीणात्यवरः स्वाहाकारं करोति परां देवतामसावेव बन्धुः॥१४॥

नानुवाक्यामन्वाह सकृदु ह्येव पराञ्चः पितरस्तस्मान्नानुवाक्यामन्वाहातिक्रम्याश्राव्याह घर्मस्य यजेति वषट्कृते जुहोति विश्वा आशा दक्षिणसदिति सर्वा आशा दक्षिणसदित्येवैतदाह सर्वान्देवानयाळिहेति सर्वान्देवानयाक्षीदिहेत्येवैतदाह स्वाहाकृतस्य घर्मस्य मधोः

8. "To Indra, the slayer of evil-doers - *Svāhā.*" This one who blows is indeed Indra and hence it is offered to him by saying, "To Indra." By saying, "the slayer of evil-doers" he means the enemies as evil doers and in effect he says "The killer of enemies." This is Indra's special share because as the Lord of the Gods, he has a special share as different from those two others.

9. "To Savita, you the lord of the Ṛbhus, the Lord of Vibhus and the possessor of the *vājas* (prowess)- *Svāhā.*" This one who blows is indeed Savita and to him it is offered and so he says, "To you the Savita." By saying, "Lord of Ṛbhus, Lord of Vibhus and possessor of Vāja, he involves all the gods."

10. To Bṛhaspati, accompanied by the Viśvedevas - *Svāhā.*" This one who blows is indeed Bṛhaspati and to him it is offered so he says, "To you Bṛhaspati." By saying accompanied by Viśvedevas, he includes all the gods in this.

11. "To Yama, leader of the Aṅgiras and of the *Pitṛs* - *Svāhā.*" This one who blows is indeed Yama and so he says, "To Yama." When he says the leader of Aṅgiras and of the *Pitṛs* he means that when head of the sacrifice was cut off and the fluid oozed out, it reached the *Pitṛs* and they are three in number and they are three *Pitṛs* included in this.

12. Thus there are twelve names (of Vāyu) and there are twelve months for a year. This one who burns (Sūrya) is indeed the year and he is the *Pravargya* and he thus pleases him by these offerings. That is why there are twelve offerings.

13. Now by means of the *Upayamanī*, he brings the *Mahā Vira* saying "*Svāhā* to the *Gharma.*" This one who burns is indeed *Gharma* and he is the *Pravargya.* Him he thus pleases when he says, "*Svāhā* to *Gharma.*" Here too he utters *Svāhākāra* and then names the diety and its significance is the same.

14. When it has been poured into it, he says "*Svāhā-Gharma* to the *Pitṛs.*" When head of the sacrifice was cut off, its fluid oozed out and it reached the *Pitṛs.* The *Pitṛs* are of three types and they are thus satisfied. The *Svāhākāra* is done first and then the deity is named. Its significance is the same.

15. He does not recite any invitatory formula, because the *Pitṛs* have once

पिबतमश्विनेत्यश्विनावेवैतदाहाश्विनौ ह्येतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणात्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः॥१५॥

अथ हुत्वोर्ध्वमुत्कम्पयति दिवि धा इमं यज्ञमिमं यज्ञं दिवि धा इत्यसौ वा आदित्यो घर्मो यज्ञो दिवि वा एष हितो दिवि प्रतिष्ठितस्तमेवैतत्प्रीणाति तस्मादाह दिवि धा इमं यज्ञमिमं यज्ञं दिवि धा इत्यनुवषट्कृते जुहोति स्वाहाग्नये यज्ञियायेति तत्स्विष्टकृद्भाजनमग्निर्हि खिष्टकृच्छं यजुर्भ्य इति यजुर्भिर्ह्येषोऽस्मिँल्लोके प्रतिष्ठितस्तान्येवैतत्प्रीणात्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः॥१६॥

अथ ब्रह्मानुमन्त्रयते ब्रह्मा वा ऋत्विजां भिषक्तमस्तद्य एवर्त्विजां भिषक्तमस्तेनैवैनमेतद्यज्ञं भिषज्यत्यश्विना घर्मं पातमित्यश्विनावेवैतदाहाश्विनौ ह्येतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति हार्द्वानमहर्दिवाभिरूतिभिरित्यनिरुक्तमनिरुक्तो वै प्रजापतिः प्रजापतिर्यज्ञस्तत्प्रजापतिमेवैतद्यज्ञं भिषज्यति तन्त्रायिण इत्येष वै तन्त्रायी य एष तपत्येष हीमाँल्लोकाꣳस्तन्त्रमिवानुसञ्चरत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह तन्त्रायिण इति नमो द्यावापृथिवीभ्यामिति तदाभ्यां द्यावापृथिवीभ्यां नमस्करोति[1] ययोरिदꣳ सर्वमधि॥१७॥

अथ यजमानो यज्ञो वै यजमानो यज्ञेनैवैतद्यज्ञं भिषज्यत्यपातामश्विना घर्ममित्यश्विनावेवैतदाहाश्विनौ

१. निह्नुते MD

called for the *Śrauṣat*, he (Adhvaryu) asks the Hotā to utter the *Yājya* in respect of the *Gharma*. On the pronouncement of *vaṣaṭkāra*, he offers saying, "All the regions he has worshipped by sitting on the south." He only means thereby that by sitting on the south, he has (covered) all the quarters. "All the gods, he has worshipped here" thereby he means that he has made offerings to all the gods. "Oh Aśvins, you drink the honey-like *Gharma* purified by the *Svāhākāra*." This he says with regard to the Aśvins; for, it is they who restored the head of the sacrifice and them he pleases. He utters the *Svāhākāra* first and then the name of the diety. Its import is the same.

16. After making the offering, he shakes the *Mahā Vīra* vessel thrice upwards saying, "You reach this sacrifice in the heaven; take it to the heaven." The *Gharma*, the sacrifice in yonder sun and he indeed is placed in the heaven or gets established in the heaven. Thus he pleases him by saying, "You reach this sacrifice in the heaven; take it to the heaven." This offering he makes on the repetition of the *vaṣaṭkāra* saying, "*Svāhā* to Agni, worthy of sacrifice" and this is in the place of the *sviṣṭakṛt* offering; for Agni is indeed the *sviṣṭakṛt* (the one who renders the offering well offered).

17. Then the Brahmā announces the consecration formula. Because the Brahmā is the supreme physician among the *Ṛtviks*. Thus this sacrifice is being healed by means of the one who is the supreme physician among the *Ṛtviks*. "Oh Aśvins, you drink the *Gharma*." Thus he addresses the Aśvins for they are the ones who restored the head of the sacrifice and by this he pleases them. "You the one dear to the heart, with favours day by day." This statement is indistinct for, Prajāpati is indeed undefinable and Prajāpati is sacrifice. Thus he heals Prajāpati, the sacrifice. "To the weaver" - the weaver doubtless, is the one that burns yonder, because he moves along these world (inheres) everything like a connecting thread. He is indeed the *Pravargya* and him he thereby pleases. Hence he says, "To the weaver." "I prostrate to the Heaven and the Earth." Thus he propitiates heaven and earth within which everything is contained.

18. Then the Yajamāna chants. The Yajamāna being the sacrifice, it amounts to his healing the sacrifice by means of the sacrifice. "The Aśvins have consumed the *Gharma*" - he says this in respect of the Aśvins; for, it is they who restored the head of the sacrifice and thus he pleases them. "Heaven and Earth have approved of it." He says this with regard to Heaven and Earth

ह्येतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणात्यनु द्यावापृथिवी अमꣳसातामिति तदिमे द्यावापृथिवी आह ययोरिदꣳ सर्वमधीहैव रातयः सन्त्विती हैव नो धनानि सन्त्वित्येवैतदाह॥१८॥

अथ पिन्वमानमनुमन्त्रयत इषे पिन्वस्वेति वृष्ट्यै तदाह यदाहेषे पिन्वस्वेत्यूर्जे पिन्वस्वेति यो वृष्टादूर्ग्रसो जायते तस्मै तदाह ब्रह्मणे पिन्वस्वेति तद्ब्रह्मण आह क्षत्राय पिन्वस्वेति तत्क्षत्रायाह द्यावापृथिवीभ्यां पिन्वस्वेति तदाभ्यां द्यावापृथिवीभ्यामाह ययोरिदꣳ सर्वमधि॥१९॥

स यदूर्ध्वः पिन्वते तद्यजमानाय पिन्वते यत्प्राङ् तद्देवेभ्यो यद्दक्षिणा तत्पितृभ्यो यत्प्रत्यङ् तत्पशुभ्यो यदुदङ् तत्प्रजाया अनपराद्धं न्वेव यजमानस्योर्ध्वो वा एष तत्पिन्वित्वाऽथ तत्पिन्वित्वाऽथ यां दिशं पिन्वते तां पिन्वते यदा शाम्यन्ति विप्रुषः॥२०॥

अथ प्राङिवोदङ्ङुत्क्रामति धर्मासि सुधर्मेत्येष वै धर्मो य एष तपत्येष हीदꣳ सर्वं धारयत्येतेनेदꣳ सर्वं धृतमेष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह धर्मासि सुधर्मेति॥२१॥

अथ खरे सादयत्यमेन्यस्मे[२] नृम्णानि धारयेत्यक्रुध्यन्नो धनानि धारयेत्येवैतदाह ब्रह्म धारय क्षत्रं धारय विशं धारयेत्येतत्सर्वं धारयेत्येवैतदाह॥२२॥

अथ शाकलैर्जुहोति प्राणा वै शाकलाः प्राणानेवास्मिन्नेतद्दधाति स्वाहा पूष्णे शरस इत्ययं वै पूषा योऽयं पवत एष हीदꣳ सर्वं पुष्यत्येष उ प्राणः प्राणमेवास्मिन्नेतद्दधाति तस्मादाह स्वाहा पूष्णे शरस इत्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुर्हुत्वा मध्यमे परिधा उपश्रयति॥२३॥

२. See Notes

and Earth have approved of it." He says this with regard to Heaven and Earth which comprise of everything. "May wealth accrue here"- by which he only says "Let us have riches here."

19. He then consecrates the rising milk (whatever milk has been spilled in bubbling over due to heating) "You swell for the sake of quick moment." By this he means to say, "For rain", Hence he says rise up for quick moment. Then he says, "rise up for energy." By this he means the energy which is the essence of rain. He then says, "Rise up for Brahman"; thereby he means the priest-hood. "For the *Kṣatra,* you swell." He thereby means the princely class. "For Heaven and Earth, you swell." He thereby means these two within which everything here is contained.

20. When it swells upwards, it rises for the sake of the Yajamāna; when it swells eastwards, it is for the gods; southwards, it is for the *Pitṛs,* westwards, for the cattle and when northwards it swells, it does so for the progeny of the Yajamāna. In any case, there is no sin incurred by the Yajamāna, for it always swells upwards and in whatever direction it swells it is for the good of that direction. When the spilling drops cease.

21. He gets out towards the north-east direction saying, "You are a support who sustains well." The one who burns yonder is indeed a support, for he sustains everything here and everything here is supported by him. The *Pravargya* is also that sun; thus it is him he thereby pleases. Hence he says, "you are a support well-sustaining."

22. He then places the *Mahā Vira* on the eastern mound (*Khara*) saying you the harmless one, preserve our strength; without getting angry, preserve our wealth - by this he means to say protect the priesthood, protect the princely class and protect the people - protect all that is what he thereby means.

23. He then makes offering with the cut pieces of wood (*Vikaṅkaṭa*) whose logs are placed around the *Gharma*; for the pieces of wood are indeed *Prāṇas* and thereby he puts *Prāṇas* into it. "*Svāhā* to Pūsa, to the cream." Pūsa is indeed the one blows(Vāyu), for the Vāyu supports everything here, *Prāṇa* is also Vāyu and thus he bestows *Prāṇa* upon him, when he says " Svāhā to Puṣa, to the cream." Here he utters the *svāhākāra* first and then names the diety; the significance of this is the same as before. Having offered (by means of the first piece of wood), he keeps it slanting against the central *Paridhi* (the enclosing stick).

स्वाहा ग्रावभ्य इति प्राणा वै ग्रावाणः प्राणानेवास्मिन्नेतद्दधाति हुत्वा मध्यमे परिधा उपश्रयति॥ २४॥

स्वाहा प्रतिरवेभ्य इति प्राणा वै प्रतिरवाः प्राणान्हीदꣳ सर्वं प्रतिरतं प्राणानेवास्मिन्नेतद्दधाति हुत्वा मध्यमे परिधा उपश्रयति॥ २५॥

स्वाहा पितृभ्य ऊर्ध्वबर्हिभ्यो घर्मपावभ्य इति अहुत्वैवोदङ्ङीक्षमाणो दक्षिणार्धे बर्हिष उपगूहति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्स पितॄनगच्छत्त्रया वै पितरस्तानेवैतत्प्रीणात्यथ यत्र प्रेक्षते सकृदु ह्येव पराञ्चः पितरः॥ २६॥

स्वाहा द्यावापृथिवीभ्यामिति प्राणोदानौ वै द्यावापृथिवी प्राणोदानावेवास्मिन्नेतद्दधाति हुत्वा मध्यमेन परिधा उपश्रयति॥ २७॥

स्वाहा विश्वेभ्यो देवेभ्य इति प्राणा वै विश्वे देवाः प्राणानेवास्मिन्नेतद्दधाति हुत्वा मध्यमे परिधा उपश्रयति॥ २८॥

स्वाहा रुद्राय रुद्रहूतय इत्यहुत्वैव दक्षिणेक्षमाणः प्रतिप्रस्थात्रे प्रयच्छति तꣳ स उत्तरतः शालाया उदञ्चं निरस्यत्येषा ह्येतस्य देवस्य दिक् स्वायामेवैनमेतद्दिशि प्रीणात्यथ दिगधि[3] यत्र प्रेक्षते नेन्मा रुद्रो हिनसदिति सप्तैता आहुतयो भवन्ति सप्त वा इमे शीर्षन्प्राणास्तानेवास्मिन्नेतद्दधाति॥ २९॥

अथ महावीरादुपयमन्यां प्रत्यानयति स्वाहा सं ज्योतिषा ज्यतिरिति ज्योतिर्वा इतरस्मिन्पयो भवति ज्योतिरितरस्यां ते ह्येतदुभे ज्योतिषी संगच्छेते अवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः॥ ३०॥

३. दिगधि Missing in MD, See Notes

24. "*Svāhā* to the grinding stones" - the grinding stones are the *Prāṇas* and thus he puts *Prāṇas* into it. Having offered, he keeps it slanting on the central *Paridhi* (enclosing stick).

25. "*Svāhā* to the one with sounding holes." The sounding holes are indeed the *Prāṇas* and everything here is pleased with the *Prāṇas.* Thus he bestows upon him the *Prāṇas.* Having offered, he keeps it slanting on the central *Paridhi* (the enclosing stick).

26. "*Svahā* to the *Pitṛs* who are seated on the *Barhis* (grass seats) drinking the *Gharma.*" Without offering, he looks to the north and hides it underneath the *Barhi* grass on the right side. When the head of the sacrifice was cut off, the essence oozed out and it reached the *Pitṛs.* There are three types of *Pitṛs* and they are pleased thereby. Why he does not look at it is because the *Pitṛs* have departed one for all.

27. "*Svāhā* to the Heaven and the Earth"- The Heaven and Earth are indeed the *Prāṇa* and the *Udāna;* thereby he puts the *Prāṇa* and *Udāna* into it. Having offered, he places it slanting on the central *Paridhi.*

28. "*Svāhā* to Viśvedevas"- for the Viśvedevas are indeed the *Prāṇas* and thereby he puts *Prāṇas* into it. After offering, he places it slanting on the central *Paridhi.*

29. "*Svāhā* to Rudra, praised by the chanters with the chants of Rudra"- This without offering, he turns to the south and gives it to the *Pratiprasthātā* and the latter throws it away towards the north. The north of the *Sadas* is the region of that God and he thus pleases him in his own region. He does not look at it because he thinks "Let not Rudra injure me." These are the seven offerings corresponding to the seven passages of *Prāṇa* in the head. It is them that he puts there.

30. He then pours the remaining milk and *ghee* from the *Mahā Vira* into the *Upayamanī,* saying "*Svāhā* - efflugence united with effulgence." Because the milk is indeed effulgence and was in one vessel and light is in the other (*Gharma*). These two luminous things thus unite with each other. Here too he makes the *Svāhākāra* first and then the name of the diety; the significance of this is the same as before.

अथ रौहिणौ जुहोत्यहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्यसावेव बन्धुः रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्यसावेव बन्धुः॥३१॥

अथ यजमानाय घर्मोच्छिष्टं प्रयच्छति स उपहवमिष्ट्वा भक्षयति मधुहुतमिन्द्रतमे अग्नाविति मधुहुतमिन्द्रियवत्तमेऽग्नावित्येवैतदाहाश्याम ते देव घर्म नमस्ते अस्तु मा मा हिꣳसीरित्याशिषमेवैतदाशास्ते॥३२॥

अथ दक्षिणतः सिकता उपकीर्णा भवन्ति तन्मार्जयन्ते य एव मार्जालीये बन्धुः सोऽत्रानु प्रहरति शाकलानथोपसदा चरन्त्येतदु यज्ञस्य शिरः सꣳस्कृतं यथा-यथैनं तदश्विनौ प्रत्यधत्ताम्॥३३॥

तं न प्रथमयज्ञे प्रवृञ्ज्यादेनस्यꣳ हि तदथो नेन्म इन्द्रः शिरश्छिनददिति द्वितीये वैव तृतीये वापशीर्ष्णा ह्येवाग्रे यज्ञेन देवा अर्चन्तः श्राम्यन्तश्चेरुस्तस्माद्द्वितीये वैव तृतीये वाथो तसो वा एष शुशुचानो भवति तं यत्प्रथमयज्ञे प्रवृञ्ज्यादेषोऽस्य तसः शुशुचानः प्रजां च पशूꣳश्च प्रदहेदथो आयुः प्रमायुको यजमानः स्यात्तस्माद्द्वितीये वैव तृतीये वा॥३४॥

तं न सर्वस्मा इव प्रवृञ्ज्यात्सर्वं वै प्रवर्ग्यो नेत्सर्वस्मा इव सर्वं करवाणीति यो न्वेव ज्ञातस्तस्मै प्रवृञ्ज्याद्यो वास्य प्रियः स्याद्यो वानूचानोऽनूक्तेनैनं प्राप्नुयात्॥३५॥

सहस्रे प्रवृञ्ज्यात्सर्वं वै सहस्रꣳ सर्वमेष सर्ववेदसे प्रवृञ्ज्यात्सर्वं वै सर्ववेदसꣳ सर्वमेष विश्वजिति सर्वपृष्ठे प्रवृञ्ज्यात्सर्वं वै विश्वजित्सर्वपृष्ठः सर्वमेष वाजपेये राजसूये प्रवृञ्ज्यात्सर्वꣳ हि तत्सत्रे प्रवृञ्ज्यात्सर्वं वै सत्रꣳ सर्वमेष एतान्यस्य प्रवर्जनान्यतो नान्यत्र॥३६॥

४. पशुना व पुरो TE

31. He then offers the two *Rauhiṇa Puroḍāśas* saying "May the day be pleased with its brightness; the well-lit with its effulgence - *Svāhā.*" The mystic import of this is the same as before. "May the night be pleased with its brightness, the well-lit with its effulgence - *Svāhā.*" The mystic import of this is the same as before.

32. He then offers to the Yajamāna the left over *Gharma.* He, having wangled an invitation for the drink, consumes it saying, "The honey is offered unto Agni, the greatest of Indras." "The honey is offered unto Agni, the most powerful is what he means by that." Let us eat you, god *Gharma,* we bow to you; do not injure us- "thereby he seeks a blessing."

33. Then on the southside, sand has been strewn. There they wash themselves. This has the same significance as in the *Mārjālīya.* He throws into the fire the pieces of wood and proceeds with the *Upasad.* Thus, the head of the sacrifice has been fashioned in the very same manner as the Aśvins did it.

34. The one who perform the first *Soma Yāga* must not perform the *Pravargya,* since that will involve sin and it will cause Indra to cut off his head. But at the second or third *Soma Yāga* he can. This is because the gods also went on performing austerities and toiled during the sacrifice. Therefore only at the second or third one should do it. The one who performs at the first finds it burning and causing pain and in that condition it can burn the progeny and the cattle of the Yajamāna and also cost his life and the Yajamāna is likely to perish. Therefore let him do it at the second or third *Soma Yāga.*

35. Let him not perform the *Pravargya* indiscriminately for anybody; for that would amount to doing everything for every body and the *Pravargya* is everything. He may perform it for one whom he knows or one who is dear to him or who has studied the Vedas. One can gain it only by the study of Vedas.

36. One can perform it where the *Daksiṇā* consists of a thousand cattle; for thousand means everything and this *Pravargya* is everything. One can perform it for a Yajamāna who gives away his everything (all property); for that means, he gives everything and this *Pravargya* is indeed (worth) everything. One may perform *Pravargya* is indeed (worth) everything. One may perform *Pravargya* at the *Viśvajit Yāga* involving all the *pṛṣṭhas;* for the *Viśvajit* with all the *pṛṣṭhas* is everything and this *Pravargya* is also everything. One can perform it at the *Vājapeya* and *Rājasūya;* for it is everything and a *Satra* sacrifice is also everything. Thus all, these are in its perview and not elsewhere.

तदाहुर्यदपशिरा अप्रवर्ग्योऽथ केनास्याग्निहोत्रꣳ शीर्षण्वद्भवतीत्याहवनीयेनेति ब्रूयात्कथं दर्शपूर्णमासावित्याज्येन च पुरोळाशेन चेति ब्रूयात्कथं चातुर्मास्यानीति पयस्ययेति ब्रूयात्कथं पशुबन्ध इति पशुना चँ पुरोळाशेन चेति ब्रूयात्कथꣳ सौम्योऽध्वर इति हविर्धानेनेति ब्रूयादथो आहुर्यज्ञस्य शीर्षच्छिन्नस्य शिर एतद्देवाः प्रत्यदधुर्यदातिथ्यं न ह वा अस्यापशीर्ष्णा केन चन यज्ञेनेष्टं भवति य एवमेतद्वेद॥ ३७॥

तदाहुर्यत्प्रणीताः प्रणयन्ति यज्ञेऽथ कस्मादत्र न प्रणयतीति शिरो वा एतद्यज्ञस्य यत्प्रणीताः शिरः प्रवर्ग्यो नेच्छिरसा शिरोऽभ्यारोहयाणीति॥ ३८॥

तदाहुर्यत्प्रयाजानुयाजा अन्यत्र भवन्त्यथ कस्मादत्र न भवन्तीति प्राणा वै प्रयाजानुयाजाः प्राणा अवकाशाः प्राणाः शकला नेत्प्राणैः प्राणानभ्यारोहयाणीति॥ ३९॥

तदाहुर्यदाज्यभागावन्यत्र जुह्वत्यथ कस्मादत्र न जुहोतीति चक्षुषी वा एते यज्ञस्य यदाज्यभागौ चक्षुषी रौहिणौ नेच्चक्षुषा चक्षुरभ्यारोहयाणीति॥ ४०॥

तदाहुर्यद्वानस्पत्यैर्देवेभ्यो जुह्वत्यथ कस्मादेतं मृन्मयेनैव जुहोतीति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यशरत्स इमे द्यावापृथिवी अगच्छद्यन्मृदियं तद्यदापोऽसौ तन्मृदश्चापां च महावीराः कृता भवन्ति तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति॥ ४१॥

स यद्वानस्पत्यः स्यात्प्रदह्येत यद्धिरण्मयः स्यात्प्रलीयेत यल्लोहमयः स्यात्प्रसिच्येत यदयस्मयः

37. Now they ask "If the *Pravargya* is headless, how would their *Agnihotra* become possessed of a head?" Let him say, that it will be by the *Āhavinīya*. "How about the new moon and full moon sacrifices? Let him say, by the *ghee* and the *Puroḍāsa* (it will be one possessed of head)." "What about the *Cāturmāsya* performances?" Let him say, by the offering of *Payasya* (a curd preparation). "What about the *Paśubandha* ?" (Let him say) by the *Paśu* and the *Puroḍāśa* (it will be one possessed of head). "How about the *Soma* sacrifice?" Let him say, by the *Havirdhāna* (the cart on which *Soma* plants and other offering material is placed as well as the shed where the cart is placed). Again they say that when the sacrifice had its head cut off, the gods restored it then as a presentation (to King Soma). Therefore he who know this not to make any offering with a headless sacrifice.

38. Now they ask - "Usually they lead forward the *praṇīta* waters at the sacrifice and why do they not do so on this occassion (of *Pravargya*)?" The *praṇīta* water being the head of the sacrifice and the *Pravargya* also being the head, he does so (by not carrying the *praṇīta*), thinking "Let me not put one head over another."

39. Again they ask - "Elsewhere they offer the fore-offering and after-offering and why is it that they are not done here ?" The *Prayājas* and the *Anuyājas* are indeed the vital airs; vital airs are the *Avakāśas* and pieces of wood. He does not perform them, least *Prāṇas* do not climb over the *Prāṇas*.

40. Again they ask - "In other occassion they offer the two *Ājyabhāgas* and why they do not offer them here?" The two *Ājyabhāgas* being the eyes of the sacrifice and the two *Rauhiṇa Puroḍāśas* being offered here as the eyes, there is no need to put a pair of eyes over another.

41. They ask - "On other occassions they make offerings to gods by means of wooden vessels and here why do they offer this *Gharma* in earthen vessel ?" When the head of the sacrifice was cut off, its essence flowed away and entered the Heaven and Earth. Now this earth is clay and yonder sky is water; the *Mahā Vira* vessels are made of clay and water. Thus he provides and completes the *Pravargya* with that life-sap.

42. If it had been of wooden vessel, it would be burnt; if it were of gold, it would get dissolved; if it were of copper it would melt away; and if it were of iron, it would burn away the holding sticks. That is why that *Gharma* itself is

स्यात्प्रदहेत्परीशासावथैष एवैतस्मा अतिष्ठत तस्मादेतं मृन्मयेनैव जुहोत्यथैतद्वा आयुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ॥४२॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

स वै तृतीयेऽहन्षष्ठे वा द्वादशे वा प्रवर्ग्योपसदौ समस्य प्रवर्ग्यमुत्सादयत्युत्सन्नमिव हीदꣳ शिरस्तद्यदेतमभितो भवति तत्सर्वꣳ समादायाग्रेण शालामन्तर्वेद्युपसमायन्त्यथाग्नीध्र आहवनीये त्रीꣳच्छलाकानुपकल्पयते॥१॥

तेषामेकमुज्ज्वलय्य मुखदघ्ने धारयमाणो जुहोति यज्ञस्य शीर्षच्छिन्नस्य शुगुदक्रामत्से-माँल्लोकानाविशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोत्यथ यन्मुखदघ्न उपरीव वै तद्यन्मुखदघ्नमुपरीव तद्यदसौ लोकस्तद्यामुं लोकꣳ शुगाविशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति या ते घर्म दिव्या शुगिति यैव दिव्या शुग्या गायत्र्याꣳ हविर्धान इति यैव गायत्र्याꣳ हविर्धाने सा त आप्यायतां निष्ट्यायतां तस्यै ते स्वाहेति नात्र तिरोहितमिवास्ति॥२॥

अथ द्वितीयमुज्ज्वलय्य नाभिदघ्ने धारयमाणो जुहोति मध्यमिव वै तद्यन्नाभिदघ्नं मध्यमिवान्तरिक्षलोकस्तद्यान्तरिक्षलोकꣳ शुगाविशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति या ते घर्मान्तरिक्षे शुगिति यैवान्तरिक्षे शुग्या त्रिष्टुभ्याग्नीध्र इति यैव त्रिष्टुभ्याग्नीध्रे सा त आप्यायतां निष्ट्यायतां तस्यै ते स्वाहेति नात्र तिरोहितमिवास्ति॥३॥

अथ तृतीयमभ्याधाय तस्मिन्नासीनो जुहोत्यध इव तद्यदासीनोऽध इव तद्यदयं लोकस्तद्येमं लोकꣳ शुगाविशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति या ते घर्म पृथिव्याꣳ शुगिति यैव

collected in earthen vessel and whosoever either teaches or partakes of this *Pravargya*, reaches the ripe old age and enters that luminous region. The observance thereof is the same as creation. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Now on the third or sixth or twelfth day, he combines the *Pravargya* and *Upasad* performances and conducts the *Utsādana* of *Pravargya* (*Utsādana* means arranging the utensils used for the *Pravargya* ceremony so as to form a human figure). Indeed the head of the sacrifice is, as it were, seperated (from the trunk). Now, having collected all that, he collects and reaches the *vedī* by front door. The *Āgnīdh* brings three bundles of wood to the *Āhavanīya*.

2. He kindles one of them and holding it at the level of his mouth makes the offering of it. When the head of the sacrifice got cut off, its heat went out of it and entered all these worlds. It is with that heat (sorrow) he thus supplies and completes it. Why he holds it at the level of his mouth is because that level of the mouth as it were the upper region and the yonder world (heaven) is also up above. That heat which entered the yonder world, with that he now supplies and completes the *Pravargya*. While offering he says, "What divine heat of your is there, Oh *Gharma*" which means the fire which is heavenly. "What is in the Gāyatrī and the *Havirdhāna* shed"- Just that heat which is in the Gāyatrī metre and in the *Havirdhāna* shed. "May that heat of yours - *Svāhā*." There is nothing unintelligible in this.

3. Then he kindles the second bundle of wooden sticks. And ignites them and holds them at the level of his naval and offers. The level of the navel is in the middle as it were and it is the aerial region which is in the middle. Thus he supplies and completes it with that heat which had entered the aerial region (when the head was cut off). While offering he says, "That fire of yours which is in the aerial region" (meaning) the fire which is in the air. "That fire in the Tṛṣṭhubh metre and in the *Āgnīdhra* altar", meaning that which is in the Tṛṣṭhubh metre and in the shed where the *Dakṣiṇāgni* is situated. "May that fire of yours increase and get settled firmly; to that fire of yours - *Svāhā*." There is nothing to be explained in this.

4. Then he takes the third bundle and while sitting, he offers it. One who holds a thing while sitting, holds it as it were below and below is this terrestrial

पृथिव्याः शुग्या जगत्याः सदस्येति यैव जगत्याः सदस्था सा त आप्यायतां निष्ट्यायतां तस्यै ते स्वाहेति नात्र तिरोहितमिवास्ति॥४॥

अथोपनिष्क्रामति क्षत्रस्य त्वा परस्पायेत्येतद्वै देवं क्षत्रं य एष तपत्यस्य त्वा मानुषस्य क्षत्रस्य परस्पत्वायेत्येवैतदाह ब्रह्मणस्तन्वं पाहीति ब्रह्मण आत्मानं गोपायेत्येवैतदाह विशस्त्वा धर्मणा वयमिति यज्ञो वै विड्यज्ञस्य त्वारिष्ट्या इत्येवैतदाहानुक्रामाम सुविताय नव्यास इति यज्ञस्य त्वारिष्ट्या अह्नलाया इत्येवैतदाह॥५॥

अथाह साम गायेति साम ब्रूहीति वा गायेति त्वेव ब्रूयाद्गायन्ति हि साम तद्यत्साम गायति नेदिमान् बहिर्धा यज्ञाच्छरीरान्नाष्ट्रा रक्षाꣳसि हिनसन्निति साम हि नाष्ट्राणाꣳ रक्षसामपहन्ताग्नेय्यां गायत्यग्निर्हि रक्षसामपहन्तातिच्छन्दसि गायत्येषा वै सर्वाणि छन्दाꣳसि यदतिच्छन्दा-स्तस्मादतिच्छन्दसि गायति॥६॥

स गायत्यग्निष्टपति प्रतिदहत्यहावोऽहाव इति तन्नाष्ट्रा एवैतद्रक्षाꣳस्यतोऽपहन्ति त उदञ्चो निष्क्रामन्ति जघनेन चात्वालमग्रेणाग्नीध्रमेषा हि यज्ञस्य द्वाः स यस्यां ततो दिश्यापो भवन्ति तद्यन्ति॥७॥

तं वै परिष्यन्द उत्सादयेत्तसो वा एष शुशुचानो भवति तं यदस्यामुत्सादयेदिमामस्य शुगृच्छेद्यदप्सूत्सादयेदपोऽस्य शुगृच्छेदथ यत्परिष्यन्द उत्सादयति तथो ह नैवापो हिनस्ति नेमां यदहाप्सु न प्रास्यति तेनापो न हिनस्त्यथ यं समन्तमापः परियन्ति शान्तिर्वा आपस्तेनो इमां न हिनस्ति तस्मात्परिष्यन्द उत्सादयेत्। उत्तरवेदौ त्वेवोत्सादयेद्यज्ञो वा उत्तरवेदिः शिरः प्रवर्ग्यो

world. Thus, he supplies and completes it with that heat which had entered this terrestrial world (when the head was cut off). While offering he says, "That fire of your which is in the earth" - meaning that fire which has entered the earth. "That fire which is in the Jagatī metre and in the *Sadas*" meaning just that fire which is in the Jagatī and in the *Sadas*. "May that fire of yours increase and get firmly settled; to that fire of yours - *Svāhā*." Nothing is here to be explained.

5. He (the Adhvaryu) comes out saying, "we will follow you for the safety of the *Kṣatra*." For, he who shines yonder is the divine *Kṣatra*. "For the protection of this human *Kṣatra*" by this he means to say, "Protect the Brahman's body." "We follow you for the sustainance of the *viś*." The *viś* (the commoners) are indeed the sacrifice and he means "for the safety of the sacrifice." "We will follow you to new riches"- he says this for the safety and stability of sacrifice.

6. He then says to the Prastotā - "Sing the *Sāman*" or he may say "recite the *Sāman*." Neverthless, let him only say, "Sing the *Sāman*" because the *Sāmans* are only sung. The *Sāmans* are sung in order that the terrible *Rakṣasas* do not injure the body of the sacrifice from outside. Because the *Sāmans* are dispellers of the terrible *Rakṣasas*. He sings the *Sāman* related to Agni, for Agni is the destroyer of the *Rakṣasas*. He sings it in the Atichandas metre for the Atichandas means all metres and therefore he sings it in Atichandas metre.

7. He sings "Agni who burns and attacks with his flames; *Ahavo - Ahavo*." It is thus he dispels the terrible *Rakṣasas* from here. They then walk out northwards (carrying the *Pravargya* vessels and implements) along the back of the *Cātvāla* pit and the front of the *Agnīdhra*. This is the gate of the sacrifice and from there, they proceed to any direction where water will be available.

8. Let him arrange (the implements of) the *Pravargya* on an island. Because when heated, it becomes red hot and were he to set it out on this earth, its heat would enter this earth and were he to set it out on water, its heat would enter the water. By placing on an island, it does not injure either the water or the earth. In so far as he does not throw it into the water, it does no harm to the water and in so far as the water flows all around it (when it is on the island) water being a soothing agent, it does not injure this earth. So, let him set it out on an island. Or let him arrange it on the high alter itself; for the high alter is the sacrifice and the *Pravargya* is its head. Thus he restores to the sacrifice its own head. The first *Pravargya* pot he places so as to be close to the front side of

यज्ञ एवैतच्छिरः प्रतिदधात्युत्तरनाभ्या सꣳस्पृष्टं प्रथमं प्रवर्ग्यमुत्सादयति वाग्वा उत्तरनाभिः शिरः प्रवर्ग्यः शीर्षꣳस्तद्वाचं दधाति॥८॥

चतुः स्रक्तिरित्येष वै चतुःस्रक्तिर्य एष तपति दिशो ह्येतस्य स्रक्तयस्तस्मादाह चतुः स्रक्तिरिति नाभिर्ऋतस्य सप्रथा इति सत्यं वा ऋतꣳ सत्यस्य नाभिः सप्रथा इत्येवैतदाह स नो विश्वायुः सप्रथा इति स नः सर्वायुः सप्रथा इत्येवैतदाहाप द्वेषो अप ह्वर इति नात्र तिरोहितमिवास्त्यन्यत्र तस्य सश्चिमेत्येवमितरौ प्राञ्चौ तत्त्रिवृत्त्रिवृद्धीदꣳ शिरः॥९॥

पुरस्तादुपशयां मृदं माꣳसमेवास्मिन्नेतद्दधाति तदभितः परीशासौ बाहू एवास्मिन्नेतद्दधात्यभितः परे रौहिणहवन्यौ स्रुचौ हस्तावेवास्मिन्नेतद्दधात्युत्तरतोऽभ्रिं तद्धि तस्या आयतनं दक्षिणतः सम्रालासन्दीं तद्धि तस्या आयतनमुत्तरतः कृष्णाजिनं तद्धि तस्या आयतनꣳ सर्वतो धवित्राणि प्राणा वै धवित्राणि प्राणानेवास्मिन्नेतद्दधाति त्रीणि भवन्ति त्रयो वै प्राणाः प्राण उदानो व्यानस्तानेवास्मिन्नेतद्दधाति॥१०॥

अथैतद्रज्जुसन्दानमुपयमन्या मघाय पश्चात्प्राचीमासादयत्युदरमेवास्मिन्नेतद्दधाति तदभितः पिन्वते आण्डावेवास्मिन्नेतद्दधात्याण्ड्याभ्यां हि वृषा पिन्वते पश्चात्स्थूणा मयूखमूरू एवास्मिन्नेतद्दधाति पश्चाद्रौहिणकपाले जानुनी एवास्मिन्नेतद्दधाति ते यदेककपाले भवत एककपाले इव हीमे जानुनी पश्चाद्दृष्टी पादावेवास्मिन्नेतद्दधाति पादाभ्याꣳ हि धृष्टं प्रहरत्युत्तरतः खरौ प्रचरणीयौ तद्धि तयोरायतनं दक्षिणतो मार्जालीयं तद्धि तस्यायतनम्॥११॥

the naval of the high altar. For, the northern part (the navel of the alter) is the mouth (organ of speech) and the *Pravargya* is the head. Thus he places the organ of speech in the head.

9. "The four-cornered" - Indeed the one who shines yonder is four-cornered. Because the four quarters are his four sides and therefore he is called four-cornered. "The famous navel of the divine order" - the divine order is the truth and he only says, "the well-known navel of the truth." "That mighty one be for our full life" - meaning let him be unto us the bestower of full life. "Away from hatred and away from cunning." Nothing unintelligible in this. "Let us free ourselves of other austerity." In this way the other two pots are placed to the east of it. Thus it becomes threefold for the head is threefold.

10. In the front he places the residual lump of clay and thereby he puts flesh upon the *Pravargya*. He places the two tongs (lifting sticks) on the two sides and thus provides two arms to the *Pravargya*. Further away he places the two ladles used for the *Rauhiṇa* offerings and thus furnishes it with two hands. On the north side, he places the spade for there is its resting place; on the right side the regal throne, for their is its place for resting. To the north, he places the black antelop skin; for there is its resting place. On all sides, he places the fans, for the fans represent the *Prāṇas* and thus bestows *Prāṇas* on it. They are three fans, because there are three *Prāṇas*; the *Prāṇa* the *Udāna* and the *Vyāna*; thus he places the three *Prāṇas*.

11. He then places the ropes and the halter on the *Upayamanī* and places the latter behind the navel with its tip pointing to the east. By this he provides a belly to it. On either sides he places the two milking bowls and thereby provides with two testicles, for it is by means of these testicles the masculine energy overflows. Behind them, he places the post and the peg and thus provides the two thighs to it. By placing the two *Rauhiṇa* plates, he provides the two knees to it and, they being single plates, they correspond to these knees having single bones. Behind them he places the two *Dhṛṣṭis* (the two sticks used to poke the embers). Then he provides the two feet to it, for it is with the feet, one strikes at something forcefully. On the left side, the two mounds (the sand mounds used to place the pots near the alter are also brought over here) used in the performance are placed and thus they form the places of rest; on the right side, the *Mārjālīya* which is its resting place, is also there.

अथास्मिन्यय आनयति घर्मैतत्ते पुरीषमित्यन्नं वै पुरीषमन्नमेवास्मिन्नेतद्दधाति तेन वर्धस्व चाचप्यायस्वेति नात्र तिरोहितमिवास्ति वर्धिषीमहि च वयमाचप्यासिषीमहीत्याशिषमेवैतदाशास्ते॥१२॥

स वै न सर्वमिवानयेन्नेद्यजमानात्परागन्नमसदित्यर्धं वा भूयो वा परिशिनष्टि तस्मिन्नपराह्णे यजमानाय व्रतमभ्युत्सिच्य प्रयच्छति तद्यजमान एवैतदन्नाद्यं दधाति तथो ह यजमानान्न परागन्नं भवति॥१३॥

अथैनमद्भिः परिषिञ्चति शान्तिर्वा आपः शमयत्येवैनमेतत्सर्वतः परिषिञ्चति सर्वत एवैनमेतच्छमयति त्रिष्कृत्वः परिषिञ्चति त्रिवृद्धि यज्ञः॥१४॥

अथाह वार्षाहरꣳ साम गायेत्येष वै वृषा हरिर्य एष तपत्येष उ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह वार्षाहरꣳ साम गायेति॥१५॥

अथ चात्वालेऽप उपस्पृशति सुमित्रिया न आप ओषधयः सन्त्विति यावद्वा एतेन प्रचरन्त्यापश्च ह वा अस्मात्तावदोषधयश्चापक्रम्येष तिष्ठन्ति तदु ताभिर्मित्रधेयं कुरुते दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति यामस्य दिशं द्वेष्यः स्यात्तां दिशं परासिञ्चेत्तेनैव तं पराभावयति॥१६॥

अथ प्राङिवोदङ्ङुत्क्रामत्युद्वयं तमस्परीति पाप्मा वै तमः पाप्मानमेव तमोऽपहते स्वः पश्यन्त उत्तरमित्ययं वै लोकोऽद्भ्य उत्तरोऽस्मिन्नेव लोके प्रतितिष्ठति देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति स्वर्गो वै लोकः सूर्यो ज्योतिरुत्तमꣳ स्वर्ग एव लोकेऽन्ततः प्रतितिष्ठत्यनपेक्षमेत्याहवनीये समिधमभ्यादधाति समिदसि तेजोऽसि तेजो मयि धेहीत्यग्निमेवैतया समिन्धे स एनꣳ समिधस्तेजसा समिन्धे॥१७॥

12. Then he pours milk into the main vessel saying, "Oh *Gharma*, this is what is contained in your stomach." That which is in the stomach being food, he thus puts food into it . "You grow with that and get filled." There is nothing hidden in this . "And may we also grow and get filled" by this he seeks a boon.

13. Let him not pour into it all the milk, lest the food should turn away from the Yajamāna. He allows the residual of more than half of it or even more. On that same afternoon, he pours it into the *Vrata* milk and gives it to the Yajamāna. Thereby he bestows food upon the Yajamāna and this ensures that the food does not turn away from the Yajamāna.

14. He then sprinkles the *Pravargya* material with water. Water being an agent of soothening, he then appeases it. He sprinkles it all over and thus soothes it all over; three times he sprinkles because the sacrifice is threefold.

15. He then asks, (the Prastotā), "Sing the *Sāman* called *Vārṣāhara*." The *Vṛṣa* (the bull) is doubtless, the one who shines yonder and the *Pravargya* is also the sun. Thus he thereby pleases him (the sun) and therefore he says, "Sing the *Vārṣāhara Sāman*."

16. He then cleans himself at the *cātvāla* pit saying. "may the waters and plants be our good friends." As long as he was proceeding with that (*Pravargya*), the waters as well as the plants were keeping aloof from him. Now he befriends them. "Let him have bad friends" the one who hates us and the one whom we hate - so saying, he throws the water towards the direction where his enemies are situated and thus dispels them away.

17. The Yajamāna goes towards the north-east saying, "we have emerged from the gloom." Gloom is indeed evil and it is that evil he thus drives away. "Looking the high light" - This terrestial world is at a higher level than the water and it is on this world he thus establishes himself. "Oh lord Sūrya, the highest light, with the gods." The Sun, the most brilliant light, is the heavenly world and it is in the heavenly world that he finally settles himself. He walks along without turning back and places a *Samidhā* on the *Āhavanīya* saying, "you are a kindler; please kindly the fire in me" by this he only kindles the fire and those *Samidhās* kindle the effulgence in him.

अथ प्रसुते दधि घर्मेण चरन्ति यज्ञो वै सोमः शिरः प्रवर्ग्यो यज्ञ एवैतच्छिरः प्रतिदधाति माध्यन्दिने सवन एतद्वा इन्द्रस्य निष्केवल्यꣳ सवनं यन्माध्यन्दिनꣳ सवनꣳ स्व एवैनमेतद्भागे प्रीणाति स्तुते माध्यन्दिने पवमाने प्राणो वै माध्यन्दिनः पवमानः प्राणमेवास्मिन्नेतद्द-धात्यग्निहोत्रहवण्या मुखं वा एतद्यज्ञानां यदग्निहोत्रꣳ शीर्षस्तन्मुखं दधाति॥१८॥

स आनीयमान आह होतर्वदस्व यत्ते वाद्यमिति वदते ह्यत्र होताऽथोपोत्तिष्ठन्नाह शातꣳ हविरिति श्रातꣳ हि भवत्यतिक्रम्याश्राव्याह दधिघर्मस्य यजेति वषट्कृते जुहोत्यनु वषट्कृत आहरति भक्षं तं यजमानाय प्रयच्छति॥१९॥

स उपहवमिष्ट्वा भक्षयति मयि तदिन्द्रियं बृहदित्येतद्वा इन्द्रियं बृहद्य एष तपति मयि दक्षो मयि क्रतुरिति क्रतू दक्षावेवात्मन्धत्ते घर्मस्त्रिशुग्विराजतीति घर्मो ह्येष त्रिशुग्विराजति विराजो ज्योतिषा सहेति विराजा ह्येष ज्योतिषा सह ब्रह्मणा तेजसा सहेति ब्रह्मणा ह्येष तेजसा सह पयसो रेत आभृतमिति पयसो ह्येतद्रेत आभृतं तस्य दोहमशीमह्युत्तरामुत्तराꣳ समामित्याशिषमेवैतदाशास्तेऽथ चात्वाले मार्जयन्तेऽसावेव बन्धुः॥२०॥

अथातो दक्षिणानाꣳ सुवर्णꣳ हिरण्यꣳ शतमानं ब्रह्मणे दधात्यासीनो वै ब्रह्मा यशः शयानꣳ हिरण्यं तस्मात्सुवर्णꣳ हिरण्यꣳ शतमानं ब्रह्मणे ददाति॥२१॥

अथ यैषा घर्मदुघा तामध्वर्यवे ददाति सस इव वै घर्मस्तसमिवाध्वर्युर्निष्क्रामति तस्मात्तामध्वर्यवे ददाति॥२२॥

अथ यैषा यजमानस्य व्रतदुघा ताꣳ होत्रे ददाति यज्ञो वै होता यज्ञो यजमानस्तस्मात्ताꣳ होत्रे ददाति॥२३॥

18. During a continued pressing of *Soma*, they also perform, the *Dadhigharma* (the *Gharma* of curds and whey). Because the *Soma* is the sacrifice and the *Pravargya* is its head . Thus he restores the head to the sacrifice at the mid-day *Savana*. This (midday *Savana*) is the special *Soma* pressing for Indra. Thus he pleases him with his own share, when the *Pavamāna* due for the midday *Savana* has been recited. Because the midday *Pavamāna* is the vital air and it is the vital air he thus puts into it. He puts it with *Agnihotra* ladle, because the *Agnihotra* is the mouth of the sacrifice and thus provides a mouth in the head.

19. While being brought, he says, "Hotā ! say what you have to say" because the Hotā speaks on this occassion. Then stepping forward he says, "The *Havis* has been cooked" , because the *Havis* has indeed been made ready. Having crossed over, he says "Make the offering of *Dadhigharma*" and when the *Vaṣaṭkāra* is uttered, he offers it. He brings that residue and offers to the Yajmāna for eating.

20. He, after seeking the approval, drinks it saying, "May that great energy be in me." The great energy is indeed the one who shines yonder. "May the stamina be in me; and may that intelligence be in me." Thus he secures for himself stamina and intelligence. "The *Gharma* of the triple fires shines" for this *Gharma* of triple fires is indeed shining. "Together with the effulgent light" - meaning "Let it shine together with the Sun who is the light." "May it shine together with the fire, the Brahman, it indeed is "The seed of the milk has been brought" - ofcourse it is the seed of the milk that has been brought. "May we obtain the milk therefrom during the coming years." He thereby seeks a boon. They then clean themselves at the *cātvāla* pit and the significance of this is the same as before.

21. Now about the *Dakṣiṇās* - He gives a plate of gold to the Brahman weighing hundred grains. Brahman is indeed seated and the gold is where glory is seated; therefore he gives a plate of gold weighing hundred grains to the Brahman.

22. Now that cow which was milked for the *Gharma*, he gives to the Adhvaryu. The *Gharma* is scorched as it were and the Adhvaryu emerging from the fire alter, looks scorched; therefore he gives it to the Adhvaryu.

23. That cow which was milked to prepare the *Vrata* milk for Yajamāna, he offers to the Hotā. The Hotā is the sacrifice and the Yajamāna is also sacrifice; therefore he gives it to the Hotā .

अथ यैषा पत्न्यै व्रतदुघा तामुद्गातृभ्यो ददाति पत्नी कर्मेव वा एतेऽत्र कुर्वन्ति यदुद्गातारस्तस्मात्तामुद्गातृभ्यो ददात्यथैतद्वा आयुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ॥ २४॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

सर्वेषां वा एष भूतानाᳪ सर्वेषां देवानामात्मा यद्यज्ञस्तस्य समृद्धिमनु यजमानः प्रजया पशुभिर्ऋध्यते वि वा एष प्रजया पशुभिर्ऋध्यते यस्य घर्मो विदीर्यते तत्र प्रायश्चित्तिः॥ १॥

पूर्णाहुतिं जुहोति सर्वं वै पूर्णᳪ सर्वेणैवैतद्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥ २॥

स्वाहा प्राणेभ्यः साधिपतिकेभ्य इति मनो वै प्राणानामधिपतिर्मनसि हि सर्वे प्राणाः प्रतिष्ठितास्तन्मनसैवैतद्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥ ३॥

पृथिव्यै स्वाहेति पृथिवी वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥ ४॥

अग्नये स्वाहेति अग्निर्वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥ ५॥

अन्तरिक्षाय स्वाहेत्यन्तरिक्षं वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥ ६॥

वायवे स्वाहेति वायुर्वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥ ७॥

दिवे स्वाहेति द्यौर्वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य ॥ ८॥

24. Then that cow which was milked for *Vrata* milk of the wife of the Yajamāna, he gives as *Dakṣiṇā* to the Udgātās. Because it is the Udgātās. Because it is the Udgātās who do the wife's work on this occassion; therefore he gives it to the Udgātās. Verily whosoever teaches or partakes of this *Pravargya*, enters that life-span and that effulgence. The observance thereof is the same as creation. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. This sacrifice is the soul of all these and of all Gods. When the sacrifice is successfully completed, the Yajamāna gets enriched with offspring and cattle. But in the case of one whose *Gharma* pot gets broken, he does not prosper with his offspring and cattle. In his case there is an expiation.

2. He makes a full oblation (*Pūrṇāhuti*) because the full means everything and with everything he heals whatever has gone wrong in the sacrifice.

3. "*Svāhā* to the *Prāṇas* with their overlords" - The mind is the overlord of the *Prāṇas* since it is in the mind all the *Prāṇas* are settled. Thus by means of the mind he thereby heals whatever has gone wrong with the sacrifice.

4. "To the Earth - *Svāhā*." The earth is indeed the abode of all Gods and thereby he heals whatever has gone wrong in the sacrifice by means of all the Gods.

5. "To Agni - *Svāhā*." Agni is indeed the self of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

6. "To the Aerial region - *Svāhā*". The aerial region is the seat of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

7. "To Vāyu - *Svāhā*". The Vāyu is indeed the self of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

8. "To the Sky - *Svāhā*". The sky is indeed the abode of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

सूर्याय स्वाहेति सूर्यो वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥९॥

दिग्भ्यः स्वाहेति दिशो वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥१०॥

चन्द्राय स्वाहेति चन्द्रो वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्चिद्विवृल्हं यज्ञस्य॥११॥

नक्षत्रेभ्यः स्वाहेति नक्षत्राणि वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्चिद्विवृल्हं यज्ञस्य॥१२॥

अद्भ्यः स्वाहेत्यपो वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥१३॥

वरुणाय स्वाहेति वरुणो वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥१४॥

नाभ्यै स्वाहा पूताय स्वाहेत्यनिरुक्तमनिरुक्तो वै प्रजापतिः प्रजापतिर्यज्ञस्तत्प्रजापतिमेवैतद्यज्ञं भिषज्यति त्रयोदशैता आहुतीर्जुहोति त्रयोदश वै मासाः संवत्सरस्य संवत्सरो वै प्रजापतिः प्रजापतिर्यज्ञस्तत्प्रजापतिमेवै तद्यज्ञं भिषज्यति॥१५॥

वाचे स्वाहेति मुखमेवास्मिन्नेतद्दधाति प्राणाय स्वाहा प्राणाय स्वाहेति नासिके एवास्मिन्नेतद्दधाति चक्षुषे स्वाहा चक्षुषे स्वाहेत्यक्षिणी एवास्मिन्नेतद्दधाति श्रोत्राय स्वाहा श्रोत्राय स्वाहेति कर्णाविवास्मिन्नेतद्दधाति सप्तैता आहुतयो भवन्ति सप्त वा इमे शीर्षन्प्राणास्तानेवास्मिन्नेतद्दधाति पूर्णाहुतिमुत्तमां जुहोति सर्वं वै पूर्णः सर्वेणैवैतद्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य॥१६॥

मनसः काममाकूतिमिति मनसा वा इदः सर्वमाप्तं तन्मनसैवैतद्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य वाचः सत्यमशीयेति वाचा वा इदः सर्वमाप्तं ताद्वाचैवैतद्भिषज्यति यत्किञ्च विवृल्हं यज्ञस्य

9. "To the Sun - *Svāhā*." The sun is indeed the soul of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

10. "To the Quarters - *Svāhā*." The quarters are indeed the abode of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods .

11. "To the Moon - *Svāhā*." The moon is indeed the soul of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

12. "To the Nakṣatras - *Svāhā*." The nakṣatrās are indeed the soul of all the Gods and thereby he heals the sacrifice of whatever hàs gone wrong with it by means of all the Gods.

13. "To the Waters - *Svāhā*." The waters are indeed the abode of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

14. "To Varuṇa - *Svāhā*." The Varuṇa is the soul of all the Gods and thereby he heals the sacrifice of whatever has gone wrong with it by means of all the Gods.

15. "To the Navel - *Svāhā*; to the Purified *Svāhā*." This is undefined, because Prajāpati is undefined and Prajāpati is the sacrifice. Thereby he heals Prajāpati himself, the sacrifice. Thus there are thirteen offerings which he makes because there are thirteen months in a year and the year is Prajāpati and Prajāpati is the sacrifice. Thereby he heals Prajāpati himself, the sacrifice.

16. "To Vāk - *Svahā*"; by this he gives a mouth to it. "To the *Prāṇa - Svāha*" - by this he provides two nostrils to it. "To the Eye - *Svāhā* - by this he gives a pair of eyes to it. "To the Ear - *Svāhā*" by this he gives it a pair of ears. These are thus seven offerings and seven are the *Prāṇas* in the head and those seven *Prāṇas*, he gives to it . He offers the *Pūrṇāhuti* at the end; *Pūrṇa* means everything and thus he heals the sacrifice of all its ailments by means of everything.

17. "The free will of mind" - It is indeed by the mind that everything is gained here. Thus he heals the sacrifice of whatever has gone wrong with it by means of the mind. "The truth of speech shall be within my reach" - Indeed it

पशूनाꣳ रूपमन्नस्य रसो यशः श्रीः श्रयतां मयि स्वाहेत्याशिषमेवैतदाशास्ते अथ तं चोपशयां च पिष्ट्वा मार्त्स्न्या मृदा सꣳसृज्यावृता करोत्यावृता पचत्युत्सादनार्थमथ य उपशययोर्वृल्हः स्यात्तेन प्रचरेत्॥१७॥

संवत्सरो वै प्रवर्ग्यः सर्वं वै संवत्सरः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तद्वसन्तो यद्रुचितस्तद्ग्रीष्मो यत्पिन्वतस्तद्वर्षा यदा वै वर्षाः पिन्वन्तेऽथैनाः सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वन्ते ह वा अस्मै वर्षा य एवमेतद्वेद॥१८॥

इमे वै लोकाः प्रवर्ग्यः सर्वं वा इमे लोकाः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तदयं लोको यद्रुचितस्तदन्तरिक्षलोको यत्पिन्वतस्तदसौ लोको यदा वा असौ लोकः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वा अस्मा असौ लोको य एवमेतद्वेद॥१९॥

एता वै देवताः प्रवर्ग्योऽग्निर्वायुरादित्यः सर्वं वा एताः देवताः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तदग्निर्यद्रुचितस्तद्वायुर्यत्पिन्वतस्तदसावादित्यो यदा वा असावादित्यः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वा अस्मा असौ लोको य एवमेतद्वेद॥२०॥

यजमानो वै प्रवर्ग्यस्तस्यात्मा प्रजा पशवः सर्वं वै यजमानः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तदात्मा यद्रुचितस्तत्प्रजा यत्पिन्वतंस्तत्पशवो यदा वै पशवः पिन्वन्तेऽथैनान्त्सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वन्ते ह वा अस्मै पशवो य एवमेतद्वेद॥२१॥

अग्निहोत्रं वै प्रवर्ग्यः सर्वं वा अग्निहोत्रꣳ सर्वं प्रवर्ग्यः स यदधिश्रितं तत्प्रवृक्तो यदुन्नीतं तद्रुचितो यद्धुतं तत्पिन्वतो यदा वा अग्निहोत्रं पिन्वतेऽथैनत्सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वा अस्मा अग्निहोत्रं य एवमेतद्वेद॥२२॥

is by speech everything is obtained and thus he cures the sacrifice of whatever has gone wrong with it by means of speech. "May the forms of cattle, essence of food, fame and prosperity abide in me - *Svāhā*" - Thus he seeks a boon. Thereupon he founds that *Upaśaya* (the residue of clay) and mixes it with powdered earth and shapes it into a pot and bakes it in proper form for the sake of *Utsādana*. Let him proceed with whichever of the two residue pots may be firm.

18. The *Pravargya* is the year and the year means everything and so *Pravargya* is everything. When it is placed on the fire, it is the spring season; when it becomes red-hot, it is summer; when it over-flows it is the rainy season. Thus, all these three are depended upon by all gods and all beings; and verily the rains pour down in abundance to the one who knows this.

19. The *Pravargya* is indeed all these worlds and all these worlds means everything and hence *Pravargya* is everything when it is placed on the fire, it is thus terrestrial world, when it is red-hot, it is the aerial region and when it overflows it is yonder world. But indeed when the yonder world (heaven) overflows, all the gods and all beings depend upon it and surely the heaven overflows for him who know this.

20. The *Pravargya* is these Gods; namely Agni, Vāyu, and Āditya. These Gods are everything and hence *Pravargya* is everything. When it is set on the fire it is Agni; when it is red-hot it is Vāyu and when it overflows it is Āditya. But indeed all the gods and all beings subsist upon that overflowing Āditya, the yonder sun. Verily the yonder sun overflows for him who knows this.

21. The *Pravargya* is of course the Yajamāna, his self, his offspring and cattle. The Yajamāna is everything and hence *Pravargya* is everything. When it is set on fire, it is the self of Yajamāna; when it is red-hot it is his offspring and when it overflows it is his cattle. When the cattle overflow (with milk) all the gods and all beings subsist thereon. Verily, the cows overflow with milk for him who know this.

22. The *Pravargya* is *Agnihotra* and *Agnihotra* is everything and hence *Pravargya* is everything. When it (*Gharma*) is set on fire it is placing the *Agnihotra* milk on the fire; when it is red-hot, it is the sterring of the *Agnihotra* milk and when it over flows it is the offering of *Agnihotra* milk. All the gods and all beings subsist on the overflowing of *Agnihotra* milk. Verily the *Agnihotra* overflows for the one who knows this.

दर्शपूर्णमासौ वै प्रवर्ग्यः सर्वं वै दर्शपूर्णमासौ सर्वं प्रवर्ग्यः स यदधिश्रितं तत्प्रवृक्तो यदासन्नं तद्रुचितो यद्धुतं तत्पिन्वतो यदा वै दर्शपूर्णमासौ पिन्वते अथैनौ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वा अस्मै दर्शपूर्णमासौ य एवमेतद्वेद॥ २३॥

चातुर्मास्यानि वै प्रवर्ग्यः सर्वं वै चातुर्मास्यानि सर्वं प्रवर्ग्यः स यदधिश्रितं तत्प्रवृक्तो यदासन्नं तद्रुचितो यद्धुतं तत्पिन्वतो यदा वै चातुर्मास्यानि पिन्वन्तेऽथैनानि सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वन्ते ह वा अस्मै चातुर्मास्यानि य एवमेतद्वेद॥ २४॥

पशुबन्धो वै प्रवर्ग्यः सर्वं वै पशुबन्धः सर्वं प्रवर्ग्यः स यदधिश्रितस्तत्प्रवृक्तो यदासन्नस्तद्रुचितो यद्धुतस्तत्पिन्वतो यदा वै पशुबन्धः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वा अस्मै पशुबन्धो य एवमेतद्वेद॥ २५॥

सोमो वै प्रवर्ग्यः सर्वं वै सोमः सर्वं प्रवर्ग्यः स यदभिषुतस्तत्प्रवृक्तो यदुन्नीतस्तद्रुचितो यद्धुतस्तत्पिन्वतो यदा वै सोमः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वा अस्मै सोमो य एवमेतद्वेद न ह वा अस्याः प्रवर्ग्येण केन चन यज्ञेनेष्टं भवति य एवमेतद्वेदाथैतद्वा आयुरेतज्ज्योतिः प्रविशति य एतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ॥ २६॥ इति चतुर्थं ब्राह्मणम्॥

॥ इति द्वितीयोऽध्यायः ॥

॥ इति प्रवर्ग्यकाण्डं समाप्तम् ॥

23. The *Pravargya* is the twin sacrifice of *Darśa* and *Pūrṇamāsa.* The *Darśa* and *Pūrṇmāsa* are everything and hence *Pravargya* is everything. The placing of *Pravargya* on the fire is the placing of *Haviṣ* on the fire; when it is red-hot, the *Haviṣ* is standing ready and when the *Pravargya* overflows it is offering of the *Haviṣ.* All the gods and all beings subsist on the overflow of *Darśa* and *Pūrṇamāsa* sacrifices. Verily the *Darśa* and *Pūrṇamāsa* sacrifices overflow for him who knows this.

24. The *Pravargya* is indeed the *Cāturmāsya* (seasonal sacrifices) *Cāturmāsyas* are everything and hence *Pravargya* is everything. The placing of *Pravargya* on the fire is to put the *Haviṣ* on fire; the red-hot *Pravargya* is the *Havis* ready for the offering and the overflowing *Gharma* is the actual offering of *Haviṣ* ; when the seasonal sacrifices overflow then all the gods and all beings subsist thereon. Verily the *Cāturmāsyas* overflow for the one who knows this.

25. The *Pravargya* is indeed *Paśubandha* (animal sacrifice) and *Paśubandha* is everything and hence *Pravargya* is everything. Placing of *Pravargya* on the fire is to put the *Haviṣ* on fire; the red-hot *Pravargya* is the *Haviṣ* ready for offering and the overflowing *Gharma* is the actual offering of *Haviṣ*. When the *Paśubandha* sacrifice overflows then all the gods and all beings subsist thereon. Verily the *Paśubandha* overflows for the one who knows this.

26. The *Pravargya* is indeed the *Soma Yāga. Soma* is everything and hence *Pravargya* is everything. Placing of *Pravargya* on the fire is to put the *Haviṣ* on fire; the red-hot *Pravargya* is the *Haviṣ* ready for offering and the overflowing *Gharma* is the actual offering of *Haviṣ*; when the *Soma* sacrifice overflows then all the gods and all beings subsist thereon. Verily the *Soma Yāga* overflows for the one who know this.

No Sacrifice becomes performed whatsoever without this *Pravargya* in the case of a person who knows this. He who either teaches or partakes of this *Pravargya,* enters long life and that (supreme) effulgence. The observance of the rule thereof is the same as at the creation. (Fourth Brāhmaṇa Ends.)

(Chapter Two Ends.)

(PRAVARGYA KĀṆḌA ENDS)

23. The *Pravargya* is the twin-sacrifice of *Darśa* and *Pūrṇamāsa*. The *Darśa* and *Pūrṇamāsa* are everything and hence *Pravargya* is everything. The placing of *Pravargya* on the fire is the placing of *Havis* on the fire; when it is red-hot, the *Havis* is smoking ready and when the *Pravargya* is thrown it is the offering of the *Havis*. All the gods and all beings subsist on the overflow of *Darśa* and *Pūrṇamāsa* sacrifices. Verily the *Darśa* and *Pūrṇamāsa* sacrifices overflow for him who knows this.

24. The *Pravargya* is indeed the *Cāturmāsya* sacrifices. *Cāturmāsya* are everything and hence *Pravargya* is everything. The placing of *Pravargya* on the fire is to put the *Havis* on fire; the red-hot *Pravargya* is the *Havis* ready for the offering, and the overflowing *Gharma* is the actual offering of *Havis*; when the seasonal sacrifices overflow then all the gods and all beings subsist thereon. Verily the *Cāturmāsya* overflow for the one who knows this.

25. The *Pravargya* is indeed *Paśubandha* (animal sacrifice) and *Paśubandha* is everything and hence *Pravargya* is everything. Placing of *Pravargya* on the fire is to put the *Havis* on fire; the red-hot *Pravargya* is the *Havis* ready for offering and the overflowing *Gharma* is the actual offering of *Havis*. When the *Paśubandha* sacrifice overflows then all the gods and all beings subsist thereon. Verily the *Paśubandha* overflows for the one who knows this.

26. The *Pravargya* is indeed the *Soma Yāga*. *Soma* is everything and hence *Pravargya* is everything. Placing of *Pravargya* on the fire is to put the *Havis* on fire; the red-hot *Pravargya* is the *Havis* ready for offering and the overflowing *Gharma* is the actual offering of *Havis*; when the *Soma* sacrifice overflows then all the gods and all beings subsist thereon. Verily the *Soma Yāga* overflows for the one who know this.

No Sacrifice becomes performed whatsoever without this *Pravargya* in the case of a person who knows this. He who either teaches or partakes of this *Pravargya*, enters long life and that (supreme) effulgence. The observance of the rule thereof is the same as at the creation. (Fourth Brāhmaṇa Ends.)

(Chapter Two Ends.)

(PRAVARGYA KĀṆḌA ENDS)

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Besides several articles and Sanskrit poetic compositions, he has quite a few publications to his credit in English and Sanskrit including his Sanskrit dissertation : *A Comparative Study of Gītā Bhāṣyas* published by the Sahitya Parishad, Lucknow, which is widely acclaimed as an excellent piece of critical scholarship.

Dr. C. R. Swaminathan received President's award for his outstanding contributions to Sanskrit Studies in the year 1997-98. He passed away on Nov. 5th, 2000.


ISBN 978-81-208-3495-8
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